

VOLUME X

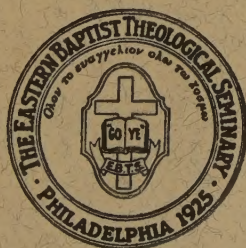
NUMBER 1

# ◆ THE ◆ CHRISTIAN REVIEW

*A Quarterly Magazine*

PUBLISHED BY  
THE EASTERN BAPTIST THEOLOGICAL SEMINARY

JANUARY, 1941



---

ADDRESS ALL COMMUNICATIONS TO

THE EDITOR  
THE CHRISTIAN REVIEW

LANCASTER ROAD AT CITY LINE, OVERBROOK, PHILADELPHIA, PENNA.

Single numbers, 50 cents. Yearly subscriptions, \$1.50





The Managers of THE CHRISTIAN REVIEW regret to announce that with this issue publication of THE CHRISTIAN REVIEW is discontinued.

# ...THE... CHRISTIAN REVIEW

*A Quarterly Magazine*

Published During the Months of January, April, July and October by

THE EASTERN BAPTIST THEOLOGICAL SEMINARY

AUSTEN KENNEDY DE BLOIS, *Editor-in-Chief*

WILLIAM W. ADAMS, *Managing Editor*

DONALD R. GORHAM, *Business Manager*

---

Volume X

JANUARY, 1941

Number 1

---

## CONTENTS

	PAGE
EDITORIAL NOTES .....	3
"NOT OUT OF THE WORLD." By E. J. Anderson, Ph.D. ....	9
WHAT IS A CALL TO THE MINISTRY? By C. H. Morgan, Th.D. ....	20
MODERN INDUSTRIALISM AND SOCIAL RECONSTRUCTION. By H. A. Turner, F.Ph.S. ....	39
APOSTOLIC TESTIMONY. By F. John Scroggie, D.D. ....	50
HERE AND THERE AT EASTERN. By Gordon Palmer, D.D. ....	56
WE LOOK AT OUR WORLD. By W. A. Mueller, Ph.D. ....	60
OUR CONTRIBUTORS .....	63
NOTICES OF RECENT BOOKS .....	64

---

The price of THE CHRISTIAN REVIEW is One Dollar and Fifty Cents a year, prepaid. Single copies are Fifty Cents. All remittances should be made payable to THE CHRISTIAN REVIEW. Address all communications to THE EDITORS, THE CHRISTIAN REVIEW, Lancaster Road at City Line, Overbrook, Philadelphia, Pa.





# ... THE ... CHRISTIAN REVIEW

---

## Editorial Notes

NOW BEGINS a new year—and a new world. We live in a different world every year. We are not the same men that we were at the beginning of 1940. Scenes change as we journey on, and we change also.

As we rush along in the railway train through the hours of some fair summer day, how all things shift, how constantly the landscape is transformed. Now we see fruitful orchards, now timber lands, now stubble and raw barrenness, now wide corn fields, now trim suburban towns, now small shops, warehouses, busy streets, great buildings, the railway yards and tracks. Then the train sweeps into the metropolitan station, and slows to a standstill, the engine panting and throbbing; and our journey is done.

\* \* \*

SO ON OUR hasty life trip through this world the scenes are ever shifting. Onward, through babyhood, boyhood, youth, young manhood, life's golden prime, declining years, old age. Almost before we know it, each and all of us sweep on past all barriers, through the opened gates, and into the Celestial City—and the journey is over.

There are changes without. Environment and circumstance combine to give variety. There are also, however, changes within. The soul may almost be likened to a kaleidoscope, with constantly new combinations of tint and hue and form. The inner life is not static, but plastic. The boy lives in one world, the man in another, the old man in quite a different universe of thought and feeling.

If we try to think the same thoughts that occupied our minds a dozen years ago we find that there has been a



## THE CHRISTIAN REVIEW

change of base, a shifting of the lights, the colors, the proportions, the entire attitude and setting of the life. When we were children we thought as children think, we spoke as children spoke, we understood as children understand, but now that we are men we have put away childish things. How clearly and cleverly Paul treats of this matter.

\* \* \*

YEAR BY YEAR we outgrow our former selves. A week ago the youngster of the household went into ecstasies over his new blocks and his tin toys and his gaudy picture books. The father did not. He looked down benignantly on all that childish happiness and tried to imagine just how he felt when he was five years old. He had a faint recollection of the joy, a dim, sweet memory coaxing him back across the years, but for the life of him he could not reincarnate the vivid burning reality. He could remember that early experience; he could not relive it.

In lesser measure, but no less truly, we cannot become the self of one year ago. All the experiences which have crowded into the 365 intervening days, filling our souls and influencing our lives, effectually prevent this. This man is not the same man that he was on January 1, one year ago. He may have progressed, he may have deteriorated. That he has changed is certain.

\* \* \*

ALL OF THIS has a tremendous moral and spiritual bearing. Our relations to what we call conduct have changed, and the change is a character change. There are men who lower their standards, and men who raise their standards as the years pass. There are men who disintegrate and men who grow—man's life is likely to be a gradual transformation, upward or downward, Godward or selfward. No man goes to hell in a moment. No holy life is built in a day.

It is a glorious thing, guided by Christ's Spirit, to make all our changes in an upward direction. Paul speaks on one occasion about not being conformed to this world, but being transformed by the renewing of our minds. This is

## EDITORIAL NOTES

psychologically possible. The idea is that of growth, a definite process. Do not grow conformed but grow transformed. We might thus paraphrase the entire charge: Do not little by little allow your life to yield itself to the fleeting fashion of the age, but become transfigured, letting your life be more and more wrought upon and moulded by the good and acceptable and perfect will of God, evincing thus the gradual rebirth in radiant life of your entire conscious self. He who has been "renewed in the inner man" develops an ever richer manhood as he travels the trail of life. He grows with the growing years.

\* \* \*

SHALL WE worship idols or shall we create and consecrate ideals, in 1941? We look out upon a warring world. We listen to the noise of bombs, the clash of arms, the crash of battling armies. The daily newspaper, the magazine, the radio and even the moving picture minister to our need and intensify our emotions and passions, by depicting war scenes, war personalities, war preparedness and accounts of sanguinary conflicts. Placid and pious pacifists seek to persuade us with their soft cries of "peace, peace," but we know that there can be no peace. Isolationists would pull us out of it all; interventionists would push us into it all. War mongers and appeasement workers fill the air with their arguments and arraignments. Everybody except a group of dumb fools is excited. It is surely a time for sober thinking in the quiet places. It is certainly a time for the evaluation of fundamental principles, and for the testing of life's essential urges and directive convictions. Drawing apart from all the turbulent confusions for a moment let us consider these deeper matters of the soul.

\* \* \*

STILL IN OUR modern world as in the days of long ago there are people who worship sticks and stones, and people who gaze through opening vistas into heaven. There are people who remain forever children of earth, dull and earth-bound, and people who dwell in heavenly places in Jesus Christ.



## THE CHRISTIAN REVIEW

Of two slum children one remains forever in the slum, living the slum life and obeying blindly the urge of his lower nature. The other presses vigorously out into the broad boulevards of life, breathing an atmosphere of royal health and moving among the parks and gardens. It is possible to stay in the wilderness and dance before a golden calf. It is also possible to cross the Jordan dry-shod, to go up into the land flowing with milk and honey, to battle for its possession, and to earn its riches and its glories. We may be worshipers of idols or winners of ideals.

We must make our choice between the two: how will it be this coming year? The Scriptures are forever insisting on the necessity for definite choices in the moulding and making of life's destinies. The prophets thundered forth their challenge to immediate decision. "How long halt ye between two opinions?" "Choose ye this day whom ye will serve." Christ tells us plainly that we cannot serve God and Mammon. John warns us to keep ourselves from idols, because "the Son of God has come." Choose His leadership and flee the idol-cult. So at the beginning of this new year the chance for choice is linked with the divine imperative. Dare to do right from this day forth; take Christ for your ideal.

\* \* \*

THIS QUESTION forces a choice between time and eternity. Man is a child of two worlds. He lives in time. He belongs to the fleeting years. He has his temporal joys and troubles and his fleeting ambitions. He is distinctly a creature of time, more or less content with his lot, working along, playing along, grubbing along until the end comes.

Is man no more than that? Yes. At least he may become more. He may definitely belong to eternity. He is the center of a great network of divine influences. Spiritual forces are constantly moving about him, seeking to communicate with him, and to build his character and his nature. Every man is at some period or other conscious of the presence of this mysterious power, and this consciousness lies at the root of all religion. But there is vagueness and uncertainty.



## EDITORIAL NOTES

In the gospel of our risen Lord, the gospel that we preach, the gospel in which we evermore rejoice, there is no such vagueness or uncertainty. Christ has come! The revelation has been given. The gates of heaven are wide open. The eternal ideal, the light of unfading faith, the wonder of undying purposes, are possible for the least and humblest of us. If we courageously cast away our idols at the beginning of this new year, if we with eagerness accept the ideals that are thus set before us, "we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God and eternal life."

\* \* \*

SO THIS GREAT question of idols and ideals becomes a choice between folly and wisdom. The man in one of Christ's parables who said: "I will tear down my barns and build greater," and "I will eat, drink, and be merry" is definitely called a fool. Why? He was certainly not an outrageously bad man. He committed no criminal act. He seems to have been thrifty and honest. What in the world was the matter? He had no ideals. He lived totally without regard to soul-values. He lived for barn-building and material enlargement. He planned to live for eating and drinking and merriment. Therefore Christ condemned him in unsparing terms. He worshiped fleshly idols. He had two gods, his money and his stomach. His highest dream was to live on meats and wines and jokes and laughter, so he perished miserably.

Dr. W. J. Dawson relates the fact that shortly before he died the poet Shelley had a curious dream. He saw his spectral self coming toward his conscious self; and the spectral self suddenly lifted the hood from his brow, and spoke to the conscious self, saying: "Art thou satisfied? Art thou satisfied?" That vision comes to most of us at one time or another, the cowled figure of our own former self. It presents to us the long record of our thoughts and doings. It points to this page and that crying "Look! Art thou satisfied?" It points also to the terrible blank pages with nothing written on them. Are we really ready to repeat this

## THE CHRISTIAN REVIEW

dreary, fruitless record for the coming year? How incredibly foolish it is for us to seek in such fashion to build an illimitable future. The new year knocks at the door of every heart today asking, "Art thou satisfied?"

\* \* \*

THE CHOICE BECOMES in the last analysis the age-long choice between chaos and Christ. We remember with keenest interest two impressive incidents of foreign travel. On a certain day many years ago we stood in the San-jui-sangen-do Temple in the City of Kyoto, and saw the most numerous congregation of idols that the world contains. In that temple of Kwannon are 33,000 idols, rising tier above tier in bewildering confusion—small idols perched upon the heads, haloes and outstretched hands of the larger idols. "Ears have they, but they hear not; eyes they have, but they see not." Silently, stolidly, they seem to regard with infinite contempt the hapless worshipers who cringe before them, muttering their prayers.

Many years later, at the Pitti Palace, in lovely Florence, we stood in the "Tribuna," a rich and stately chamber which contains the most wonderful collection of rare masterpieces of the painter's art, to be found in any one place in all the world. Every picture is famous, for every picture was painted by an artist of immortal fame. The faces are lovely beyond compare. The figures are perfect in strength, in poise, in symmetry. The landscapes glow with the light of gracious dawns and golden sunsets. Ideals of courage, of sacrifice, of hope, of love are vividly portrayed. It is a room of ideals. The most eminent place in that most beautiful palace, in that most wonderful room in the world, is occupied by a painting that represents the Master, Jesus Christ, the Son of God—Lord of nature and of art, the supreme source of all high ideals, the inspiration of all lofty thoughts.

So in the coming year we may dwell in the House of Idols or in the palace of Ideals. Which shall it be?



# “Not Out of the World”

BY ELAM J. ANDERSON, PH.D., LL.D.

*President, University of Redlands*

## I. THE AGE-LONG DESIRE TO ESCAPE FROM REALITY

WITH shocking, horror-inspiring bluntness the most destructive of all wars has at last crashed upon our day. All during the week at Atlantic City, we Northern Baptists were uneasily and with a certain sense of morbid curiosity scanning the newspaper headlines hardly comprehending that a million human beings or more were lying dead or wounded, just three thousand miles away. This is our world! So sobered had we become that Saturday morning of convention week, on questions that in other years had provoked bitter controversy, we voted practically unanimously. We spoke in those resolutions, we individualistic Baptists, as a united body!

And yet a Baptist minister of one of the large churches of the West told me after that session that he regarded our resolutions and the remarkable spirit of sober sad unity as so much balderdash. He felt that we should ignore all this concern for the tragedy of our times and devote the entire convention to our specific and only task—saving souls. According to his opinion, we have no responsibility toward morals, social problems, international anarchy and so-called Baptist principles. We should get on with preaching a saving gospel for lost souls. Does he represent the modern disciple who yearns to be “out of the world”?

On the night when our Lord was betrayed He selflessly and with complete and divine “otherness” thought of and prayed for His disciples saying, “I do not ask that thou wilt remove them from the world, but that thou wilt protect them from the evil one. . . . Just as thou didst send me into the world, I have also sent them” (John 17: 15-18). He must have remembered that occasion on the Mount of Transfiguration when Peter had rhapsodized, “Master, it is good for us to be here.” Jesus must have sympathetically

## THE CHRISTIAN REVIEW

and yearningly understood how and why the three disciples in an ecstasy of happy spiritual fellowship had clearly indicated an unwillingness to return to the valley where thronged the sick and demon-possessed.

"Not out of the world?" The three disciples and the Baptist minister alike represent that age-long unwillingness to see this world in its entirety, without self-deception. They represent the idealist enamored of the Mount of Transfiguration apartness, and content to discharge his responsibility by urging others to join him in the joy of personal salvation. The call is for the sensitive *realist*, facing a world that has become cruel, hard, unfeeling, ruthless, who is ready to preach an inclusive repentance, that must show itself in fruits, not blossoms alone, deeds, not mere sentiments. That is the issue I would present to you, ministers of the gospel of our Saviour, whom you and I recognize as Master and Lord, Son of Man and Son of God, the Lamb of God and final King of kings. Are you to be the realist, bearing the burdens of and suffering with this wounded humanity, or holding aloof with a "Come and find salvation for your souls, nothing else matters"? Are you accepting the concept of a soul so distinct from heart, mind and body that it can be saved in a vacuum, or do you regard the body as "The temple of the holy spirit" hallowed by it, significant because of it, and therefore of such great concern that no Christian ministry is possible without a deep concern for all human relation, "Not out of the World."

Significantly enough, the professional practice of religion is faced by an unexpected breakdown of the former wall between the spiritual and the physical. A scientist like Alexis Carrell, famous as the winner of the Nobel Prize for his astounding biological achievement of keeping alive the heart of a chicken for more than twenty-five years, now brazenly tells us that even physiological man is unknown. The mysteries of multiplying tissue, of the interrelation between the physiological nervous system and mental processes and of many other physiological relationships seem far from solution. On this plane of the crassly material as



## "NOT OUT OF THE WORLD"

far as humanity is concerned, one of the world's greatest biologists tells us that Man is still the unknown and then goes on to challenge man to greater interest in what was formerly the realm of the intangible, the moral, the religious, the spiritual. A hard-fisted, outstandingly successful business man, Mr. Harlow Curtice, president of the Buick Motor Car Corporation, turns away from the problems of business, usually thought of as tangible and real, to point out that the world of today faces as its most significant task, the battle against the intangibles. In challenging a college graduating class to arouse from the lethargy that seems to be gripping the youth of today and to enlist in a crusade for the oldest cause as well as noblest, he stated:

"Your battle is against the most insidious and tireless of foes. Let me name them. They are these: 'The easy way, the wishful thought, the tempting shortcut, the shallow assumption, the clever expedient, the evasion of responsibility, the specious solution, the self-saving ingenuity, the surrender of integrity of mind and independence.' You may not think these foes are formidable. Do not be misled. They are at the bottom of most of our troubles. They are the betrayers of men and nations."

Dare I suggest in passing, that these same foes of college graduates are formidable foes of the graduates of this and all other professional schools for training men and women for Christian service? It is my conviction that the minister of today needs a new exposure to and genuine respect for this kind of realism if he is to be of any adequate help to the people of this generation facing the grim realities of the world of today.

## II. THIS WORLD OF TODAY IS GRIMLY REALISTIC

We are living in a world that temporarily at least has turned its back on idealism and grasped the instruments of practical realism with which to solve its problems. In this world of today, "Christ and Him crucified" is indeed foolishness. We may have been shocked by Hitler's reply to President Roosevelt's magnificent peace appeal, but we should not have been surprised. His sarcastic and bitter rejoinder to Roosevelt's appeal that he come to the confer-

## THE CHRISTIAN REVIEW

ence table leaving his arms outside should be understandable at least. Germany came to the Versailles conference table without arms and left it stripped of clothing as well. "Never again will we come to a conference except fully armed" shouted Hitler and with a ruthless efficiency that has shocked the entire world, he has already imposed a bloody peace upon Continental Europe. America's present attitude toward the China-Japan struggle is frankly and openly selfish. As idealists we sympathize with China and roundly condemn Japan. As realists we continue to ship thousands of tons of scrap iron and other munitions of war to Japan because "we need the money."

The thought provoking remarkably accurate study of our youth by the American Youth Council under the leadership of Dr. Homer Rainey, formerly president of Bucknell University and now president of the University of Texas presents disturbing results. The thoughts and feelings of youth are concentrated on "myself, my needs, my wants" and could result in "Marching bands, salutes, wearing badges and goosestepping." "Seek ye first the Kingdom of Heaven" won't get to the first base with these youth who want a job first before seeking the kingdom of heaven. They have little or no use for the great American ideal of a former generation that assured every young man that he could go out and conquer the wilderness of industry or undeveloped country and carve out of it success. Three-fifths of the 15,000 youth personally interviewed said "Give me a job. You can't get a job like the people used to before." They want to get married and can't because of this economic situation. You tell them to be pure in heart and life, to be chaste and the answer is "Give me a job so that I can get married. If not, I'll seek and take sex pleasures without marriage." Shall we be realists, seeking sympathetically to understand these youth, striving to coöperate in the solution of this problem, or ostrich-like say, "It is the fault of youth, or of the New Deal, and none of our business? It is our task to preach the gospel of salvation to save their souls. Getting them jobs is none of our business. We pre-



## "NOT OUT OF THE WORLD"

pare them for the next world. We have no responsibility for helping them in this world." This in the name of the Son of Man who on entering His earthly ministry said,

"The Spirit of the Lord is upon me

Because He has anointed me to proclaim good news to the poor."

Perhaps if you and I had to live on the Continent of Europe where all this denial of the spiritual is going on, we too would retreat from reality into the defeatism and anti-realism of some of the contemporary continental theologians and philosophers. Much more comforting to speak of the imminent end of the world and the apocalyptic destruction of all this present evil. And lest we retreat into that attitude of mind, may I bring you back to this disagreeable present by a quotation from an Assyrian tablet dated 2800 B. C., almost five thousand years ago, "The earth is degenerating in these latter days. There are signs that the world is speedily coming to an end. Bribery and corruption abound. The children no longer obey their parents. Every man wants to write a book, and it is evident that the end of the world is speedily approaching."

A terrifying world we are living in, in which to preach the supremacy of the spiritual over the material.

### III. JESUS AND PAUL WERE REALISTIC

One not a theologian in the usual meaning of the label should be humble about the use of the Scriptures, in presenting a point of view. If I did not believe that this emphasis upon realism in the work of a minister of Christ is justified by the scripture, I would question both the propriety and validity of such a presentation. While Jesus, humanly described was an idealist, so much so that He gave His life for that idea, nevertheless He gave every indication as He "went about doing good" of seeing "nature or social life as it actually appears." In the Sermon on the Mount He did not hesitate to say, "When you give in charity, never blow a trumpet before you as the hypocrites do." "Whoever shall compel you to convey his goods one mile, go with him two." "Do not be over anxious about

## THE CHRISTIAN REVIEW

your lives, inquiring what you are to eat or what you are to drink, nor yet about your bodies, inquiring what clothes you are to put on." No more objective test for truth could ever be devised than His, "By their fruits shall ye know them." "Be ye doers of the word, not hearers only." No place here for philosophical idealism. "O vipers' brood, how can you speak what is good when you are evil? For it is from the overflow of the heart that the mouth speaks. . . . For out of the heart proceed wicked thoughts, murder, adultery, fornication, theft, perjury, impiety of speech. These are things which defile the man, but eating with unwashed hands does not defile." These and scores of other sayings point to that inclusive experience with life as it is lived, both in understanding and in interpretation. Whatever the theological interpretation of His many sayings, the practical layman recognizes in Jesus no retreat from reality but a complete understanding of human foibles and weaknesses and a sense of mission to redeem humanity from its condition. Jesus, the Son of Man, was fully conscious of the world in which He walked.

While Paul, on the other hand, in his remarkable task of integrating the Gentile and Jewish points of view spoke both as a theologian and philosopher, yet his courageous grappling with the objective world of his day is to me most inspiring. How should Christians adjust themselves to the environment in which they were placed? His was no wholesale condemnation of eating meat offered to idols, or of the keeping of special days. He faced the reality of unbelieving wives married to believing husbands and urged continuance of the marriage bond. He faced the issue of slavery and proposed its handling by the attitude of Christ. He condemned those who because of belief in the imminent return of Christ ceased work and urged them to care for daily duties. His standards for marriage, even if they suggest the pre-Christian concept of the man as superior to the woman, were both so practical and so high that they stand as the basis for ideal marriage today. Children were to obey their parents as a Christian duty, but fathers were



## “NOT OUT OF THE WORLD”

not to “irritate their children.” “For this reason laying aside falsehood, every one of you should speak the truth to his fellow man,” and so on, a list of injunctions that indicate no starry-eyed ascetic retreating from human relations into a world of ideas but rather the man who keeps constant touch with reality, understanding and directing human conduct toward more perfect goals than hitherto achieved.

Perhaps some of you new-hatched theologians can establish to your own satisfaction that Paul was not a realist but a theoretical philosopher, enamored of the play of ideas. My own study of Paul makes him the ideal minister in his patient sympathetic yet sharply analytic observance of human conduct, relating this conduct always to the goal, and suggesting techniques for its improvement. To such ministers as find a retreat from the too real world of today attractive I commend a rereading of Paul, and perhaps also the realistic portrayal of the universal fault of men to fawn in the presence of wealth found in the book of James.

### IV. THE CHURCH HAS IGNORED UNPLEASANT REALITIES

A disturbing observation on the church of today and the responsibility of the minister to its leadership comes from Rollo W. Brown in an article entitled, “An Observer Warns the Church,” appearing in *Harper's Magazine*. “Working men by the millions—anybody with eyes can see for himself if he wishes—have not the slightest feeling that the church is any such source of upholding for them . . . and more amazing still, the church is fearful of youth. The very directness, the very habits of scrutiny, the very disinclination to attach too much importance to empty tradition, that were so much a part of the way of the youthful Jesus, the church fears. . . . Until some new life-giving individual comes along from within or without and shatters this incrustation and restores to the idea its early state of free mobility, the organization is an empty topheavy organization that hinders the direct application of the philosophy of Jesus.” (*Harper's Mag.*, Dec., 1937, Vol. 176, p. 19-24.)

In these words a layman gives his frank observations on

## THE CHRISTIAN REVIEW

the defects of the church as an institution in theory propagating the life and message of Jesus. Dr. Angus in a recent book on "The Essentials of Christianity," has done the same thing in clearing away all the encrustations of organization and theology acquired through the centuries and calling attention to the vigor and purity of the Christianity of Jesus as contrasted with the intellectualizing of that faith down through the centuries by men who have been enamored of their own processes of ratiocination and by a momentum that became actually a retreat from reality. Not minimizing or attempting to eliminate the great value of theology, and the absolute necessity of formulating a philosophy of one's beliefs, he calls for a return to the essence of Jesus' message, the complete commitment of the individual to Christ and a deliberate placing of thoughts about Jesus in a secondary place to love for and loyalty to Him.

Shall we be realists about Jesus' new commandment? He came not to destroy but to fulfill the law including the Ten Commandments, but He did not hesitate to use the most important of His relationships with His disciples, the occasion of the "Last Supper" to tell them, "A new commandment I give unto you, that ye love one another." . . . "By this men shall know that ye are my disciples, that ye love one another." There it is. Let's be realists just for today, and then forget about it? Why can't Baptists, Disciples and Congregationalists love one another enough to truly coöperate in the great foreign missions enterprise? He asked us to do so, didn't He? And Presbyterians, Methodists, and on down the line? Because we have placed ideas above realities, exalting theories of organization and ideas about Jesus to be more important than obedience to Him. Even within a single church a split is not uncommon because intellectual differences are placed above the reality of fellowship. "By this men shall know that you are my disciples, that ye love one another." Actually, by our church history we have relegated this to one of the doubtful parts of the gospels, as if we think it was never said by Jesus at all.



## "NOT OUT OF THE WORLD"

And the great mission field crying for extended efforts while we maintain overlapping organizations even within our own denomination rather than unite in the great program of making this world the Kingdom of Our Lord and of His Christ! It would take the most prejudiced kind of philosophy to ignore this original, first-hand emphasis upon the spirit of closeknit coöperation in the great work of the gospel. Shall we be realists? Or join the scholastics and take delight in intellectual juggling about original texts and their meaning thus permitting us to "fiddle while Rome burns" and the world "goes to the Devil." I see no escape from the life and death call for closer coöperation, for allegiance to the great church of Christ all over the world, for unity in spirit and service of all those who can agree on the great call of the World Council of Churches to "all those who call Christ, Saviour and God."

### V.

I have tried to point out to you first that the world has temporarily at least turned its back on idealism and is insisting on a philosophy of realism and that we have only one alternative, to face this fact courageously or retreat from it. In the second place, the application of the words of Jesus and Paul to the conditions of their day seem to me to be unmistakable in their realistic facing of their world and thus challenge us to follow in their train. In the third place, sharp criticism of the world of today points out that in its present state, the church has been unwilling to face realistically the world in which we live and has gone to seed on organization and the intellectual rationalization of its life and program, losing sight of the call to a unified attack upon the evils of the day. Finally, I would urge on the ministry as well as on the lay leadership in the church a realistic facing of individual responsibility for the present status of the church.

By any realistic test worthy of the name, by any standard acceptable in all other known relations between human beings, the success of a minister must be measured by

## THE CHRISTIAN REVIEW

Christ's standard which is also a scientifically acceptable standard, "By their fruits shall ye know them." In all other lines of business a man must make good by certain definite standards. We have some when we look at the work of the minister realistically but how seldom we accept those with which the president of the Buick Motor Car Corporation challenged the graduating seniors. Let me repeat them, "The easy way, the wishful thought, the tempting shortcut, the shallow assumption, the clever expedient, the evasion of responsibility, the specious solution, the self-saving ingenuity, the surrender of integrity of mind and independence." A staggering list that should be eliminated before a man even begins to think of becoming a minister, and that unfortunately is present in some one if not all aspects in many if not all ministers. How many ministers who have failed accept personal blame or are ready to analyze their own shortcomings? Come now, let us be realists! Isn't it the business of ministers to get along with one another? Isn't it their business to help others meet life bravely and successfully? I have just discovered that Carthage College is urging a pastors' clinic in which the minister is helped to adjust himself to his community, to diagnose his failures and lay out a course of procedure that will lead to success. Why not? The Buick Motor Car Corporation does not hesitate to assist its executives to improve themselves in their relations with their employees as well as with one another. Why not now begin with the assumption so well established by the great psychologist Thorndike, that we are never too old to learn, and that personality ratings for ministers are just as desirable as such ratings for executives in many lines? Paul at least suggests such a procedure in his admonitions to Timothy with his "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth." It is a minister who has frankly stated that there is not only greater temptation to but greater prevalence of laziness and inertia among ministers than any other known profession. You yourselves have known of insincerity, even dishonesty among ministers of



## “NOT OUT OF THE WORLD”

the gospel. How clearly it gives the final challenge to a realism that sees not only the world about us, not only the group of imperfect human beings to whom we minister, but also ourselves, in the presence of the perfect One, the One we have promised to call Master, Lord, Savior and God.

*Not out of the world.* Rather dare we ignore for ourselves the challenge we must give to those to whom we are to minister to take up our cross and follow Him? Georgia Harkness has summed it up in the following poignant phrases:

### THE AGONY OF GOD

I listen to the agony of God—

I who am fed,

Who never yet went hungry for a day,

I see the dead—

The children starved for lack of bread—

I see and try to pray.

I listen to the agony of God—

I who am warm,

Who never yet have lacked a sheltering home.

In dull alarm

The dispossessed of hut and farm

Aimless and “transient” roam.

I listen to the agony of God—

I who am strong,

With health, and love, and laughter in my soul.

I see a throng

Of stunted children reared in wrong

And wish to make them whole.

I listen to the agony of God—

But know full well

That not until I share their bitter cry—

Earth's pain and hell—

Can God within my spirit dwell

To bring His kingdom nigh.

—Georgia E. Harkness.

# What Is a Call to the Ministry?

BY CARL HAMILTON MORGAN

IT IS commonplace to hear a minister speak of his "call" to the Ministry or his "call" to another church. In fact, so commonplace has this become that many speak of it with uplifted brows or with a cynical smile. Occasionally one hears a minister speak of one of his fellow ministers as having "secured a good church" or "built a going concern" or "landed a paying proposition," or even of having "found a soft spot." Many laymen who have served as members of pulpit committees have become skeptical of the reality of the call to the ministry as they have watched the mad scramble for the "call" to a desirable church. All of this seems to reflect a kind of shabby commercialism entirely unworthy of so noble a calling as that of the Ministry. It is not the purpose of this article, however, to discount the sincerity of the call of any minister; certainly not that of the thousands of faithful men who have labored and are laboring with sacrificial devotion. The purpose is rather to present certain conclusions which may help us all to a clearer understanding of the meaning of a "call to the ministry."

To deny the possibility of a call to service would be to deny the validity of the Bible, of history, and of our own personal Christian experience.

From the call of Abraham to the call of Saul of Tarsus the Bible is replete with the experiences of men who heard and obeyed the voice of God. From the call of Francis of Assisi to the call of Gypsy Smith, post-apostolic history tells the same story. This call differs greatly from the call of the physician, the social worker, the statesman, and the secular teacher—noble though these may be. Medicine and Law ideally point to an opportunity for service as the objective of their professions. The Ministry points to a God who has called men to be apostles and has given to them "the ministry of reconciliation." Let it be admitted frankly that



## WHAT IS A CALL TO THE MINISTRY?

there are renegade ministers just as there are pill-peddling physicians and ambulance-chasing lawyers, but these are all abnormalities. They are the barnacles that cling to the ship, and though they are much in evidence during cleaning time in the dry-dock, they are not and never have been an integral part of the vessel. Let us look from this small and disturbing minority—whom quite evidently God has not called—to the great majority whose self-sacrificial service vouches for the genuineness of their call. *God can and does call men to His service.*

### WHOM DOES HE CALL?

It is a basic assumption of our Christian philosophy that the call of redeeming Grace is accompanied by the call to Service. In this sense every Christian is called to the Ministry of witnessing and all other forms of Christian service are but extensions and specialized developments of this primary responsibility.

It is right at this point that we face our first major problem. All Christians are called to the Ministry of witnessing, but certainly not all are called to the *more specialized types* of witnessing. Dazzled by the glory of his recent salvation it is quite possible for a young convert to mistake this call to *witness* for a call to *preach*, or to *teach*, or to *evangelize* on the foreign field. It will require patience and unusual sympathy to make this matter clear to the understanding of enthusiastic and impetuous youth.

Some months ago the author sat in the Sunday school class of a middle-aged Christian layman. The lesson was taught with understanding, spiritual fervor and gripping power. The effectiveness of the teacher was amply demonstrated by frequent conversions in his large class of men. The most natural reaction was this: "This man should have been a minister." But, should he? What could he do more than he is doing here? How much poorer the work of this church would be, and the work of its minister if this man should leave. Is he not just as effective, as a layman among laymen, as he would be a clergyman among laymen?

## THE CHRISTIAN REVIEW

It is obvious, as Paul points out, that two arms are all that a man needs, and even though other parts of the body aspire to the honor of being arms, for the sake of greater effectiveness they must be content to serve in some other capacity.

It is equally obvious that a church can have but one minister, and that for the sake of effectiveness it must ask many earnest Christians who aspire to the Ministry to serve in some other capacity. As a seminary teacher, it becomes necessary to talk with many young men about their call to the ministry. As far as is humanly possible most seminaries try to be certain of this before the candidate is admitted. But perfect selection is humanly impossible where even the persons in question are themselves self-deceived. The word "self-deceived" is used advisedly, because experience leads one to believe that many young men who are at present preparing for the Christian Ministry are deceived as to their call. May it not be that they have mistaken a general call to *witness* for a particular call to the Pastoral Ministry?

A study of biblical and extra-biblical history seems to indicate that God calls to His service *those who have endowments which qualify them to perform that service adequately*. These native talents are then enlarged to meet growing spiritual and material demands. Of course, no one who believes in the supernatural in Christianity, would deny the possibility of God's making an effective Minister out of a man entirely without the native endowments for that office, but examples of this miracle are surprisingly few in history. It seems that God's usual procedure is to call those whom He has previously endowed rather than to endow those who are without talent. A brief study of the Bible will illustrate, if not prove, this point.

At no time in their history did the Hebrews need a leader more desperately than after the death of Joseph. They needed a leader who was fearless, passionately conscious of his race, yet trained in the best that Egypt could offer. Such a man was Moses before he ever heard the voice from the burning bush even though he afterwards, by God's grace,



## WHAT IS A CALL TO THE MINISTRY?

became a greater man than at the beginning. One need only point out that his attempt to mediate two quarrels, the killing of the Egyptian, his flight to Midian and subsequent service under Jethro, all represent a vigorous, daring, and race-conscious type of mind, though somewhat undisciplined and lacking in judgment. This needed discipline came afterward as a divine *enlargement* of his *native* ability.

Moses was succeeded by Joshua. Here was no untried stripling, but another bold, daring leader; a keen strategist and seasoned veteran of many a campaign. Here was the man with the natural ability to conquer a country for God, and because of this he was chosen, though there may have been many others equally devoted to Jehovah.

A careful study of the type of men God called during the troublous times of the judges would repay us well. Two illustrations will suffice. In both the case of Gideon and Jephthah, the angel who is sent to call them opens the conversation with these words: ". . . thou mighty man of valor." A common misconception would lead one to believe that these men *became* mighty men of valor after their famous exploits for the Lord. The Biblical account plainly states that they had already attracted attention for these qualities *before* they were called.

The case of David is a striking illustration of this thesis. Here is a lad who is chiefly noted for being beautiful and ruddy. The meaning here is that he exhibited the beauty of virile youth. It was the beauty of a Greek statue by Praxitiles: slender of waist, deep of chest, clear and unswerving in vision, deeply bronzed from the Palestinian sun. This fearless lad who had fought the lion and the bear, who had killed Goliath, was later subjected to the harshest discipline in the world—that of the mercenary soldier. His training was received at the hands of the Philistines—the most skillful fighters of that part of the world, the same people he was later to do battle with as he welded together the diverse elements of that pastoral country into a powerful kingdom.

## THE CHRISTIAN REVIEW

Saul of Tarsus was a great man before he met the Lord on the Damascus Road. This fact is seldom noticed in the presence of the overwhelming greatness of Paul the Apostle. Saul was not only a man of excellent heritage, passionate devotion to principle, unusual educational background, but an ardent evangelist—he was engaged in missionary work when he received his call. Look for a moment through the misguided eyes of Saul as he journeyed to Damascus. The Jews, chosen of Jehovah, to whom had been committed the precious oracles and promises and through whom would come the Messiah were in a sad spiritual plight. Saul's adherence to the strict sect of the Pharisees indicates his devotion to the Law and at the same time his condemnation of the life of the average of his countrymen. To make matters worse, a fanatical sect—of which there were many—was leading multitudes to believe in one Jesus, a dead carpenter of Nazareth, as the Messiah. With all the devotion of a conscientious Pharisee, Saul fought this heresy and then, with a zeal beyond that of Pharisaism, he traveled abroad to stir up a revival of Jehovah-worship in Damascus and to cast the disturbing elements into prison. Certainly there was much love—and sadness—in the eyes of God as He watched Saul riding forth on his mission, so confident in his power—so wise in his own eyes. Perhaps the host of heaven trembled as they watched his progress and knew that God was about to appeal to this splendid young man on behalf of the despised followers of Christ. Would he heed God's call? Would he devote those noble qualities to the new Cause? Would he bend that proud spirit to the will of God? Would he become what he could be? The future of God's kingdom on earth awaited that day, as it has many days since, the answer of a young man's heart to the call of God.

Every history of John Bunyan makes clear his native qualities of leadership. Before his conversion he was a leader in the rowdy sports of the village gang. After his conversion the greatest battle of his early spiritual life was his battle with the man within who exulted in leadership



## WHAT IS A CALL TO THE MINISTRY?

and who now knew that such leadership as he had loved must be substituted for obedience to God's will. God won out. But the call was not to come yet. God's call to Bunyan did not come until he had become a marked man in the Bedford church. The early records state that he was greatly beloved for his clear exposition of Scripture and his natural leadership among God's people.

From the Tinker we turn to the Cobbler and find the story much the same. Carey had two great loves which were marvelously used of God. He was fascinated by exploration and languages. It is said that his boyhood hero was Christopher Columbus, and that he would rather listen to a story of travel and exploration than do any other thing. His love of languages began with a study of Latin. From this he passed on to Greek, Dutch, and Hebrew, each of which he mastered. Others were added later. At his death he had translated the Bible into thirty-six of the languages and dialects of India.

From the linguist we turn to a man who possessed none of this talent—a man whose life was plagued by an inability to grasp the fundamentals of his own native tongue, much less the intricacies of foreign dialects—Dwight L. Moody. The letters of Moody written while he was a shoe clerk are filled with an amazing variety of ingenious mistakes in spelling and grammar, all of which were written in a hand which well nigh defied the most patient reader. Moody's sketchy education and careless literary habits were a constant source of embarrassment to his friends in later years and a source of irritation to his own soul which would have defeated a smaller man. But God may have seen in this young man certain qualities which he could use at that particular time in the world's history. One of these was his gift for selling. He was no ordinary shoe clerk, as some have tried to picture him. Before he left the shoe business permanently he was the representative of his firm in ten mid-Western states. He loved sales resistance as the mountaineer loves the sheer cliff. So successfully did he beat it

## THE CHRISTIAN REVIEW

down that during the last eight months of his active work his income must have been well over five thousand dollars. One biographer says it was twelve thousand, and another puts it as high as fifteen thousand dollars. Moody was ambitious, confident, persuasive, energetic and inherently persistent. When he gave himself wholeheartedly to God, these qualities became the gifts of one of the world's greatest evangelists.

One might go on endlessly to speak of Luther, Melancthon, Erasmus, John and Charles Wesley, Spurgeon, Billy Sunday and others—men of widely differing capacities, but *all men of capacity* whom God called to *greater* usefulness. Let us close this section with a very modern example—that of Russell Conwell.

Without taking time to tell of the qualities which distinguished Russell as a boy and sent him off to war with an officer's commission, or of the personal qualities which led to the devotion of Johnny Ring, let us look at the man just prior to the time when he received a call to the ministry. After the Civil War Conwell took up the practice of law in Boston and was regarded as quite successful. His practice was growing and his income was excellent. An old church in Lexington was about to be sold. The matter was presented to Conwell, and in the capacity of legal adviser he held a meeting with the congregation in the church. He soon sensed the pathos of the situation. Many gathered in that meeting had never known another church. The loss of this building and the closing of the church meant to them a great and disastrous spiritual blow. From the lawyer, Conwell quickly became the enthusiast and suggested that they repair the church and start again. After some persuasion several of the congregation agreed to meet Conwell the following morning to begin the work of repairing. Early the next morning Conwell appeared with axe and crowbar, and found himself alone. Not another member of the church came throughout the day. The lone worker gave the building another careful inspection and came to the con-



## WHAT IS A CALL TO THE MINISTRY?

clusion that it was not worth repairing. "If it could not be repaired," reasoned Conwell with his usual directness, "it will have to be rebuilt." With that matter settled he promptly began to chop the building down. As he worked a man passing by stopped and asked what he was doing. Without missing a stroke, he answered, "Chopping this building down." "What for?" queried the man. "To build another," answered Conwell. The man looking on was as direct as Conwell. "You'll have to do it alone; the people of this church will never help." "Yes they will," said Conwell, "but if they don't, I'll do it myself." The man on the street caught a spark of his enthusiasm and before he left he said, "When you are ready to build, come see me; I'll give one hundred dollars." Soon another man stopped and almost the same dialogue followed until Conwell came to the part where he told of the promised gift. "What," said the stranger, "did that man promise a hundred dollars? He'll never give it, for he does not even go to church." "Yes he will," replied Conwell, "I'll go get it." "Well," smiled the stranger, "if you get it, come to me and I'll give you another hundred." To finish the story briefly, Conwell collected both gifts, inspired the congregation, built the church, and gave up a lucrative law practice to become its pastor. His subsequent life story, like that of Lincoln, "belongs to the ages."

These illustrations—which might have been multiplied without end—show that God usually calls to His service those who already have exhibited talent for the task He has in hand. To these talents, He adds new ones, or further extensions of the old, sufficient to meet the increasing demands of increased responsibility.

### TO WHAT DOES HE CALL?

We have agreed that God *does* call, and we have illustrated what seems to be His *usual principle* of calling. We must now face the question, "To *what* does He call?" This question has already been answered in part, but a further

## THE CHRISTIAN REVIEW

analysis is necessary. In Paul's first letter to the Corinthians, the twelfth chapter, he speaks as follows:

"Now there are diversities of gifts, but the same Spirit.  
And there are diversities of ministrations, and the same Lord.  
And there are diversities of workings, but the same God, who worketh all things in all.  
But to each one is given the manifestation of the Spirit to profit withal.  
For to one is given through the Spirit the word of Wisdom;  
And to another the word of knowledge, according to the same Spirit:  
to another faith, in the same Spirit; to another gifts of healings,  
in the one Spirit;  
and to another workings of miracles; and to another prophecy;  
and to another discerning of spirits: to another kinds of tongues;  
and to another the interpretation of tongues."

Later in the same chapter he summarizes as follows:

"And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, kinds of tongues."

It is not at all necessary to maintain that Paul is here making a scientific analysis of the various functions and officers of the church, either ancient or modern. His purpose is rather to emphasize the necessity for *unity* than to analyze the elements of *diversity*. Yet, in spite of this, certain general outlines of his thinking are quite clear. Paul believed profoundly in the reality of God's call, but with God-given insight he saw that calls differ even as men differ. We will not do violence to the message if we divide those who are called into three broad groups which depend upon three distinct combinations of these two powers: spiritual endowment and personality endowment. First: there is a call to Christian service which requires *ability for public leadership*, but little or no specialized spiritual endowment; second: a call to Christian service which requires *more than ordinary spiritual endowment*, but little or no ability for public leadership; third: a call to Christian service which requires both *unusual spiritual endowment* and *more than ordinary ability for public leadership*.

### PUBLIC LEADERSHIP WITHOUT SPECIAL SPIRITUAL GIFTS

Let us look first at that type of Christian service which requires *leadership ability* but *without the unusual spirit-*



## WHAT IS A CALL TO THE MINISTRY?

*ual endowments*, which mark the other two classes. Let it be noted at once that men called to this type of work must not be entirely devoid of spiritual gifts. All regenerate men have enlarged spiritual capacities and certain spiritual gifts which are part of their new birth. It seems safe to assume that certain places of leadership and responsibility in the church make no additional spiritual demands upon those who assume them than the spiritual gifts common to all Christians. Within this class can be put what Paul calls "helps" and "governments." A more modern rendering would translate these words as *Helpers* and *Administrators*.

### HELPERS

Both by tradition and common usage the word "helper" is identified with the words "deacon" and "deaconess." Historically the office of deacon grew out of that which was created in the Church at Jerusalem to meet the special crisis arising from the needy widows of the Hellenistic converts. To this office, at the command of the apostles acting under divine guidance, were called men "of good reputation who are full of the Spirit and of Wisdom." The fundamental requirements then for this office were those of regeneration through the power of the Holy Spirit, wisdom, and good reputation. To these men was given the task of ministration to the poor and sick of the community, a task which they have traditionally retained down through the ages.

### ADMINISTRATORS

While we have no particular historical event from which to date the origin of the office of Presbyter and Trustee, we do know that very early in the history of the church a need was felt for men who possessed unusual powers of organization and administration and to such men was given the title of Presbyter or Elder. The office was at first thought of merely as a function of the work of the deacon or bishop, but as the demands of church organization increased from day to day the office of administrator took on a very definite character. The spiritual qualifications, so far as we

## THE CHRISTIAN REVIEW

know, were similar to those required of helpers or deacons. But in addition to the spirit of wisdom and a good reputation was added a knowledge of the technique of church organization together with some skill in the management of money and property. Such was the early character of the Presbyter, and such the character of his modern prototype, the Trustee, Presbyter, and Vestryman.

Biblical precedent requires us to believe that men may be and are called to these offices, just as surely as they are to the office of pastor. The fact that such a call is mediated through the form of a church election should not disturb us if that church has first earnestly sought God's will. Experience shows that God's call usually comes through the medium of human personality, and that medium may be many persons as well as one.

### SPECIALIZED SPIRITUAL GIFTS WITH LITTLE NECESSITY FOR PUBLIC LEADERSHIP

While Protestantism has rejected the habit of naming churches after saints and the Roman doctrine upon which this habit is based, yet in a very real sense every strong and effective church has its patron saint. This was true in the church at Corinth, bad as it was. Within its membership were those who were workers of miracles, healers, and speakers in tongues of various kinds. We may not be right in attempting to find a modern parallel to all of these types, but in general we can read the meaning of the past through the events of the present.

### WORKERS OF MIRACLES

We do not know what kinds of miracles these ancient saints performed. The requirements of that age were such that miracles of a purely physical type were of more value to the work of the church than those same miracles would be today. But, thank God, the church still has its workers of miracles. It has the man who is mighty in prayer. His words of adoration turn the eyes of the miser from his gold. His prayerful admission of guilt opens the door to some

## WHAT IS A CALL TO THE MINISTRY?

dark room in the heart of one who listens. His prayer of intercession carries the entire congregation to the very throne of God's power, and there leads them to say, "Here am I, Lord, send me." His words of thanksgiving break down the barriers of reserve like the waters of a raging flood. What miracles God has wrought through the prayer of countless humble saints who never even dared ascend the steps to the pulpit. God still has his workers of miracles.

### HEALERS

That Paul is here referring to some in the Corinthian Church who possessed miraculous powers of healing is beyond question. But is that all? Is it not possible that Paul is here thinking of a broader service than the healing of physical ills? May it not be that he is referring to the giants of faith, who by their unswerving loyalty to God's commands become the means of healing the wounds of the church? You remember that beautiful picture in the Apocalypse which shows us "the river of the water of life, bright as crystal" and "on both sides of the river grew the tree of life, bearing twelve kinds of fruit . . . and the leaves served to heal the nations." No church could long function without the presence of those who, like the giant redwoods, stretch their arms toward heaven, and at the same time reach down with the roots of faith into the very source of God's spiritual stream. Their fruit indeed is for the healing of the wounds of the church. Their faith, like the dense shade of a mighty tree, is impervious to the scorching heat of unbelief. Their faith is too strong to be shaken by the changing winds of current philosophy. Their roots are too deep to be troubled by the temporary drought of selfishness. How much we need the healing ministry in our churches today!

### SPEAKERS IN TONGUES

This is not the place for a discussion of the phenomenon of speaking with tongues. Perhaps their chief function was to focus attention upon the church—still weak and strug-



## THE CHRISTIAN REVIEW

gling—in much the same manner as the stakes which the gardener puts about his young and tender plants, so that the careless passer-by may not crush them under foot. Like the plant which commands attention *without* the stakes when fullgrown, so this gift was removed from the church in a later age. Whatever the purpose or value of this gift to the early church, we may be sure of this: that those who spoke in tongues were mystics, and the church still has need of the mystic. Christian hymnody would be much the poorer without the presence of the voice of Bernard of Clairvaux. Baptist missions would be weaker without the heritage of the mysticism of Adoniram Judson. The church as a whole would be less able to bear the stress and strain of the battle without the presence of those who see visions, and dream dreams, and hear voices, and who with strange insight interpret their meaning to others. The mystic is to theology what the poet is to literature. He may at times be extravagant, unreal, unintelligible, or too conscious of his medium, but when the poet speaks with the interpretive power of a Shakespeare, a Goethe, or a Whitman, his message transcends the difficulties of language. Such is the voice of the mystic. He speaks with tongues, known and unknown, and his message often brings to our ears voices from that other and distant world.

Workers of miracles, healers, speakers in tongues,—these are as truly *called of God* as are any other leaders in the church. Their call is to the ministry of the quiet place, the closet of prayer, and the mount of vision. But without their vision the people perish.

### PUBLIC LEADERSHIP WITH SPECIAL SPIRITUAL GIFTS

The third type of Christian leadership, which is mentioned first by Paul, involves a *call to places of public leadership* with the added requirement of *special spiritual gifts*. It is to this third group that the thoughts of most people turn when they think of a call to the ministry. We have seen, however, that this is but a part of God's larger plan for spiritual leadership.

## WHAT IS A CALL TO THE MINISTRY?

Paul mentions three types of service within this class, that of the apostle, the prophet, and the teacher.

### APOSTLES

If by the term apostle Paul was referring to the Twelve, then we can dismiss any further consideration of this group with the statement that "they have no modern counterpart, and their particular functions ceased with their death." We would, however, be unfair to Paul if we so restrict the term. It is well known that Paul on several occasions used this term to designate others than members of the Twelve, where the emphasis was placed rather upon the primary meaning of the term—"one sent"—than upon the secondary and official usage. An apostle, then, is *anyone sent by God upon some special mission*. To be sure, most Christians at one time or another are apostles by this definition. But there are those to whom God in a special way gives a call to go abroad in the world as His ambassador. Noteworthy of this group are the missionaries, evangelists, and those engaged in the organization of churches and Sunday Schools in neglected areas. To this type of work God called the greatest Christian of all time, the apostle Paul.

It would be impossible to analyze the human qualities which made Paul great, but even a casual glance reveals a man whose whole life was wrapped up in a single passion which may in some measure be caught from the words ". . . to me to live is Christ . . ." and "Woe is me, if I preach not the gospel." Here was a man of iron will. It was not easy to work with Paul. John Mark could not stand it at first. Barnabas had to go his own way. Peter knew the flint-like quality of that will. The Galatian church took a turn for the better after Paul had finished with them. The Corinthian church winced as he shook his verbal stick and threatened to come with a literal one. Paul was a hard taskmaster, but no one felt the rod more frequently than Paul himself. It was a grim task that he faced and he met it with bulldog determination. Here was a man with a genius for getting things done and for organizing them cor-

## THE CHRISTIAN REVIEW

rectly. By any standard of comparison the pattern Paul set for the organization of the missionary churches is a masterpiece of statesmanship. He wasted no time trying to decide whether he should evangelize, heal, teach, do social work, or organize. He believed in all of these and did them all, and when the work was started in one place he moved on to another.

Here was a man whose home was the highway and the heaving deck of the ship; he knew no fireside that was his own; he saw no mountains too steep to climb; no cities too great to conquer; no culture too ancient to destroy; no man too strong to attack for Christ; no opportunity too fleeting to capture. Here was an apostle, evangelist, organizer of churches.

### PROPHETS

Next to apostle Paul mentions prophets. Obviously the word means more than a foreteller. The prophet is the interpreter of God's will for men—the revealer of God's mind. The word "medium" has been degraded by association with charlatans and various types of slate-writing and table-tipping chicaneries. But it still is a good word if properly used. In a very real sense the prophet or preacher must be a "medium," sensitive to the voice of God and responsive to the needs of men.

Most men, *having eyes, see not*. They need the painter to show them the beauty of line and color. They need the poet to point out the wonder and pathos of human life. They need the musician to translate the cacophony of sound into the euphony of song. How much more do they need the preacher to open their eyes to the glorious vision of a new heaven and a new earth.

Men may differ as to the details of John's revelation, but all are agreed that he saw what was hidden to other men. The churches of Asia Minor saw the beauty of the pagan temples, but John saw the jasper walls of the eternal city. Men listened in wrapt awe to the teachings of the Greek philosophers, but John listened to the voice like the sound of thunder and the surge of mighty waters. Terrified slaves



## WHAT IS A CALL TO THE MINISTRY?

cringed under the lash of the brutal master, but John heard the triumphant song of the redeemed. Conquered peoples everywhere bowed their necks to bear the load of the task-masters of Rome, but John saw a vision of man's defender seated upon a white horse, and "he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." On every hand men saw wickedness thriving, vice unchecked, selfishness victorious, brutality, lust, greed, sorrow, and death. Above all this towered Rome, the Babylon of that world, and she said, "I sit a queen, and am no widow, and shall see no sorrow." To the lamentations and cryings of the people she shut her ears. But John saw a "new heaven and a new earth," "a new city," a new manner of life, a new temple. He saw God in place of Rome. He saw eyes that were free from tears, nations healed, a crystal river bringing to life the parched valleys of wickedness, and the last enemy forever banished. "There shall be no more death."

Whatever the future implications of that vision, God meant it first for the stricken people of that day and John was "in the Spirit" to receive it. So must the modern prophet-preacher be a man "in the Spirit." It is true that the world can use more *scholarship* in the pulpit, more *organizational ability*, more *culture*, and even a sense of humor, but it *must have vision* or the pulpit is doomed. God is calling to the pulpit men of vision, seers, spokesmen of eternal verities, souls that are sensitive to the sound of His voice. You who would be preachers, seek this first! If you have it, your call will be clear.

### TEACHERS

Paul's third division has to do with teachers. The apostle's chief function seems to be that of an *executor* of God's will. The prophet's function is to *know* God's will. The teacher's function is to help clarify the details of God's revelation and to help plan the execution thereof. In a sense the teacher's function lies midway between that of prophet and apostle. The prophet knows, with a knowledge

## THE CHRISTIAN REVIEW

often inarticulate. The apostle waits for orders like an impatient steed anxious to be off. The teacher must often put the seer's vision into a form that the apostle can translate into action. Apostles at times do have the prophet's vision. The prophet may also become the administrator of the details of his vision. The teacher may at times be prophet or apostle, but one of these three capacities is likely to be predominant.

The teacher is called upon to clarify God's program, particularly as it relates to human conduct. He needs the prophet's vision, else the teacher may become fossilized. By the same token the prophet needs the teacher's knowledge of life to keep his own knowledge of God properly related. By way of illustration let us look at the gasoline motor. The purpose of the motor is to move something. Fuel provides the power, but this power must be controlled and related by an intricate arrangement of cylinders, valves and pistons to the driving mechanism which actually causes the vehicle to move. Now an explosion of gasoline is a dangerous thing unless it is measured properly into the correct type of cylinder. So the vision of the prophet may become a dangerous vagary without the teacher's control. But to continue the illustration; the motor may have fuel and be in perfect condition, yet do nothing. It must be attached to the driving mechanism. So the teacher may have the seer's vision and the teacher's discipline without being connected with a vital outlet for his energy. At this point the apostle and evangelist step in. The power of the fuel, controlled by the carefully adjusted mechanism of the motor, is connected by the driving gears with the wheels and the vehicle moves. What did it? Not the gasoline. Not the motor. Not the gears and wheels, but a harmonious coördination of all. So it is not the preacher, or the teacher, or the evangelist who is responsible for accomplishing God's will, but the combined power of all three together with the various agencies which helped prepare and preserve them in their work.

## WHAT IS A CALL TO THE MINISTRY?

### CONCLUSION

What is a call to the ministry? It is first of all *a call to the commitment of all of life to the revealed will of God*. What particular aspect of Christian service this involves will depend upon the *man's native capacity: spiritual, mental, emotional*, and even *physical*. While the reborn son of God is a new creature in Christ, yet he is still a man with certain faculties more fully developed than others. He has certain mental or emotional powers which are stronger or weaker than those of his brother. If he is consecrated to the task of pleasing God, he will not have long to wait before God will reveal the particular place in which he is to work. It is not for us to choose that place and so hamper the work of God's kingdom.

If the revelation of God's will comes largely through human instrumentality, it becomes the duty of the pastor, deacons, teachers, and spiritual leaders of the church to help each man find God's will for his life. This involves prayer, careful observation, provision for a demonstration of leadership ability, frequent counselling, and help in the realization of his educational needs.

In the next place it becomes the duty of the theological seminary to help in the interpretation of God's will. Surely God's will may be as well done through a consecrated faculty, praying committees and devoted administration as through any other human agency. For any person to set up his belief in a personal call against the possibility of a further interpretation of that call by means of a seminary action, is a thoughtless presumption. It becomes the solemn duty of the seminary to make every student the subject of prayer, of observation and counsel, to the end that the call of every student may be properly interpreted. This interpretation may involve the necessity of deterring some from entering the ministry at all if any serious question is raised as to their spiritual power. No seminary has the right to waste precious time in the training of unregenerate men for any form of the Christian service. Furthermore, this duty of the seminary, under God's guidance, may necessitate the



## THE CHRISTIAN REVIEW

guiding of some students away from a plan to serve as missionaries to preparation for teaching, or from preaching to evangelism.

God calls men and women to His service. There is no question about that. At times He gives a complete understanding of the particular place where such a call will lead. At other times, only the outline is clear—the details are obscure. When the call comes let a man retire, as it were, to “Arabia” that the Spirit may be given time to interpret that call. Let him consult with others more skilled in the interpretation of God’s call. Then when the thunder and lightning of first emotion is past, when the first earthquake shock and fire of the regenerating power of the Spirit is finished, then, and only then, will he hear the “still small voice” of God speaking. It may be—like Elijah—he will hear God give directions for the anointing of his successor, or like Saul, he may hear the promise of a glorious future. Whatever the call, when one is sure it is of God, let him heed it and have no fear, for to such is the promise, “Lo, I am with you always, even unto the end of the World.”

# Modern Industrialism and Social Reconstruction

BY REV. H. A. TURNER, F.P.H.S.

OUR subject is not easily explained. Its essence and content are not so obvious as one might at first imagine. Every age has some distinctive challenge. The challenge of our age is heard loudest in the Social problem, which is composite in its character, exacting in its demands, mysterious in its ascendancy and bewildering in its urgency and range. The recognition of altruism, solidarity and brotherhood will be the final solution of the Social problem. It has been clearly stated in the following terms:

"One of the things which is being brought home to everyone through tragic experiences almost the world over, is that the interests of the human family are so bound up together, that it is impossible to acquire any real advantage for ourselves by methods which tend to violate the Golden Rule of love and charity towards all. The disastrous consequences which have come to Germany and Russia offer an illustration of the working of this law, both in the national and social sphere. These experiences supply a warning against any attempt to obtain better material conditions by methods which are animated with strife and ill-will.

"The operation of this law may be observed in our own midst today, for is not the present deplorable condition as to unemployment the national aftermath of efforts to attain welfare by substituting the spirit of ill-will, coercion, and strife for that of good-will, mutual helpfulness, and service?

"Individuals, classes, and nations, have yet to learn the close connection which exists between well-being and well-doing, and that the statement, 'With what measure ye mete, it shall be measured to you again,' expresses an eternal law which cannot be violated with impunity."

Such a statement another writer truly says, "Leads men to cultivate service for its own sake, leaving the reward to

## THE CHRISTIAN REVIEW

follow . . . that Service which is always spelled with capital letters and is rendered in a capital spirit." Such a spirit takes us much farther than our immediate circle. It takes us to the widest circumference. It imposes obligations to the farthest horizons of the race. In this, we are at one with the best thought of our age! Thinking men everywhere are groping their way to the true keywords of social reconstruction, which will make for a brotherhood of righteousness, for an enfranchised democracy, and for a kingdom of social justice upon the earth. The very difficulties of the hour have created a matchless opportunity! It is as true of social problems as of military operations, "When a general," says a writer, "surveying the map of the theater finds direct obstacles in the path he must advance by, he sees in them, if he be confident, increased opportunities for obtaining successes . . . in fact, like any other complications in a game, they offer on both sides, additional opportunities for skill and talent and additional embarrassments to incapacity."

As we survey the map of the theater, not of military operations, but of social reconstruction, as presented by the democracy in the New Age, we can see direct obstacles and complications; but we can also see, that skill and talent and a right spirit can achieve the victory; or in the words of H. G. Wells can "Salvage our Civilization."

\* \* \*

Society is a sheer necessity of humanity. Man is a sociable animal. Our very weaknesses bind us together. So that from the start humanity has been associated to clothe itself, to feed itself and to build itself a home. Such needs which spring out of our weaknesses should have made men brothers everywhere. But the very opposite is the case. Men created out of the same clay have divided themselves into classes, such as princes, nobles and peasants, distinctions resting often upon no real classification. Consequently, the war of the classes soon started. The more intelligent simply deceived the more simple. The strong gained su-



## MODERN INDUSTRIALISM

premacY over the weak. Right through the long wilderness of history you can see men loaded with burdens and often compelled to march under the lash of the whip. Such a civilization as this was developed out of a system which grew out of the stern necessities of certain ages. For instance, take the feudal system. On its political side it was a system of land tenure upon a basis of military service. The reason for its continuance, of course, has passed away. On its social side, it meant that the classes were rigorously divided. The system produced caste.

Such a state of things sooner or later bred not merely discontent, but revolution. Revolution came in France, as it has come in Russia. The great words of the French Revolution were "Liberty! Equality! Fraternity!" The trouble was that France was then too corrupt for freedom. She listened to no higher message than that of Voltaire. France endured a despotism after the Revolution more crushing than that endured under the hated aristocracy. She had no vision and the people perished. Benjamin Kidd said long since, "A definite, long-drawn-out and altogether remarkable era in the history of civilization is coming to a close among the more advanced peoples."

The fact is, that all over the world, man has been gradually rising from serfdom to citizenship. Mysteriously and laboriously nations have been moving towards a free democracy! The balance of power in England, for instance, has passed since the 18th Century from the privileged few to the manufacturing classes, and from them to the democracy. Those interested in the subject might read "The Rise of Democracy," by Dr. J. Holland Rose, in which he traces the origin of democratic progress and clearly shows that Evolution is preferable to Revolution.

But since Benjamin Kidd's day we have passed into another world of ideas. Social and national problems have come upon us with new demands owing to the tragedy of the war.

Every thoughtful man is sobered by the revelations of the hour! It was said that the war upset everything beyond

## THE CHRISTIAN REVIEW

precedent in history; but peace has brought us social and economic disturbance on a huge scale, on a democratic scale. It is, in a word, democracy,

"Laboring with a mighty birth;  
The old ideals fall!  
Men wander up and down in wild unrest;  
A sense of change preparing for the earth,  
Broods over all."

History teaches that we cannot ignore that brooding spirit of the people with impunity. Rome was the center of civilization, the heart of a great world-power achieved by conquest. There was need, there was poverty and misery within the far-flung borders of her Empire. The only answer she made to them was to ignore them all. To the question—"Am I my brother's keeper?"—the reply was the deaf ear. Society was organized into the semblance of a huge draughtboard, every man remained in his own square, black or white as the case might be, only moving out to gain an advantage or take a man, with only one ideal, namely, at last to become a king. To each nation of the world, then, all others were barbarians. The very gods were separated by territorial frontiers. One philosopher, Celsus, voiced the opinion of the world when he scoffed at the idea of a universal religion. Another writer, Plato, reasoned that the poor were not worth caring for. In Rome itself it was computed that there were more slaves than freemen. They were not allowed to wear a distinctive dress lest they should realize their own numbers and strength. There was no hospital, orphanage, or asylum to be found anywhere. Human life was held so cheaply that a slave could be killed at the caprice of his master. Female children were exposed to death and worse than death in the precincts of the city. Gladiatorial combats were frequent. If at any time the mob grew unruly and assertive, the patrician class quieted them down again with *panem et circenses*—beer and skittles. That was the only answer in Military Rome to the Social Question.

And that has been the answer of Militarism, wherever it has gained the preëminence, through the succeeding ages.

## MODERN INDUSTRIALISM

Then came a new Rome with another system—Monasticism. The answer of this new system to the Social Problem was to run away from it. Militarism ignored the Problem, as we have seen, but Monasticism fled from its presence. The old policy of Rome was foolish, but the policy of New Rome was cowardly.

Then came another change in the world's history. The defeat of the Spanish Armada not only checked the growing power of Rome and her monastic ideals, but also gave a mighty impetus to the trade of the world. Britannia ruling the waves gave the freedom of the sea to all legitimate commerce. And *Industrialism* emerged from the foamy billows when the Spanish galleons sank. This meant another answer to the question, "Am I my brother's keeper?" Militarism ignored it and Monasticism ran away from it. *Industrialism did neither, but answered it unjustly.* In effect the reply was, "Yes, so long as he permits me to use him for my own purposes, but no longer." Industrialism gave a certain rough protection and privilege to the needy man, but there has always been a grave element of injustice in it that makes one hesitate to believe that it is the final and satisfactory solution of the Social Problem.

Townsend Warner's book, "Landmarks in English Industrial History," deals with the salient features of England's industrial life. He says, speaking of recent date, "The picture of the early years of the 19th Century is a dark one. With the mass of our working-class underfed and underpaid, ill-housed, uneducated, without hope and without prospects, overworked even from early childhood, and finally degraded morally by the offer of poor relief, it is hardly a matter of surprise that discontent was rife, and that men vaped about revolution . . . grave as was the state of affairs, the evils were in the main the fruit of folly or neglect."

Have we made progress since then? H. G. Wells in his book, "The Salvaging of Civilization," describes our moral and social driftage as follows: "This dear jolly old world of dirt, war, bankruptcy, murder, malice, thwarted lives,



## THE CHRISTIAN REVIEW

wasted lives, tormented lives, and a social decadence that spreads and deepens towards a universal smash." All Europe, to Wells, is breaking up like an icefield, and man who inherits proclivities from the jungle has those instincts uppermost. It has all come about through ignorance; but education, he thinks, the education of the adolescent, will produce Utopia; but the reconstruction will take decades to achieve.

Despite these admissions—serious admissions—we *have* made strides. Remember that democratic measures, like Government methods, are usually dilatory. Much yet remains to be done. There are many aspirations of democracy that cannot with impunity be treated with folly or neglect by right-thinking people.

### I. *There is the right to live.*

Every man born has that right, and that carries with it the right to food, clothing and shelter. It means, that in our industrial system, every man shall have a living wage to procure these necessities of life. That is only a matter of strict justice. For after all, man is the most important asset in the universe.

But it is only truth to say that the value of man as man has not been sufficiently recognized. Man is something more than a wealth-producing machine. Possibly the industrial situation and all industrial conditions could be vastly improved by cordial coöperation instead of fierce competition. Modern commerce has treated as sacred the facts of capitalism and competition; but they always work in favor of the strongest. Three things are necessary that man may live and produce—land, capital and labor. Land should be a social dowry instead of a private monopoly. Capital and labor must live by the land. From it we get our food, our clothes, and our enjoyment. It is surely an advantage that men everywhere should be allies in discovering an industrial system which should be coöperative instead of competitive and which should work for their mutual advantage. In any case, it is our business, *with our*

## MODERN INDUSTRIALISM

*enlightenment* to concede the sacredness of personality; to concede that persons are more sacred than property, and that every man born has a right to the great inheritance of life given him by the Creator.

II. *Moreover man has a right to employment, recreation, education, health and home.*

The aim of the organization of industry should be human welfare. For a nation's wealth is a nation's health. Provision for rest and recreation should be made, and possibilities for the liberal cultivation of the mind. Moreover, man who has a right to live, should have a house to live in, for marriage is sanctioned by religion, and is a necessity of the State. "The real significance of the housing problem consists in the fact that the house is the material framework of the home, and the home is the abode of the family wherein the sacred and intimate relations of husband and wife, parents and children, brothers and sisters, find their fulfilment or their perversion. The central point of view from which the housing problem ought to be regarded is, therefore, that of the mother. It is her business to develop out of the young lives that come under her care healthy men and women who shall be effective in the broadest and best sense of the word. In addition to this she has to care for the grown members of the family, making the home a place of rest from toil, a refuge from the stress of the competitive world, a center for reinvigoration and the amenities of domestic and social intercourse."

There has been a good deal of Social Reform even since 1906. To abolish poverty, legislation of a similar nature must be increased. Legislation should offer protection to the individual from the cradle to the grave. Some people crow about "*The good old days.*" Good old days! When women were chained like cattle to trolleys down the mines, and children of tender years were roused before dawn to go and work twelve, fourteen, and sixteen hours in the mills. Good old days! When men received just enough to keep breath in the body, provided that all the blood and sweat

## THE CHRISTIAN REVIEW

of that body were given in return . . . days when men, women and children were mere muscle and bone—machines to be worked until they broke down, and then scrapped like old iron. Those good old days ignored the soul and the equality of man, *by which I mean equality of opportunity. No front-rank thinker on Economics and Social Reform pushes for absolute equality.* Different mental endowments and manual abilities make that a social impossibility. But every man has an equal right to live and to have a fair share of this world's work, leisure, pleasure and treasure. That is equality of opportunity. *It is an ideal;* but no right thinking man can deny the justice of it. The State has done something to recognize it. Infants today have a better chance of reasonable health through grants to mothers and infant welfare societies. The maternity benefit and the improvement required in the quality in midwives and the system of health visitors and medical officers of health all help to ensure that a child shall start life with a fair chance. Then at school, medical inspection, physical training, the clinic and the feeding of necessitous children in a class, all make for better results. Children of the rich can remain at school longer, whilst the more unfortunate are flung three or four years too soon into the industrial strife for existence. Committees such as the "After-care and Juvenile Advisory Committees" are endeavoring to place children into work for which they are fitted, and to see that they are not exploited, say, up to the age of 18, and then sent adrift unskilled laborers. There are many causes for industrial unrest, *but the origin of it may be probably traced to young life being allowed to drift into unsuited labor.* Then as to wages, certain low-paid industries, through the Trade Boards Act, have benefited by the minimum wage. That might be extended. Casual labor is dealt with by the Labor Exchanges. But, after all this, it simply remains, that the vast majority of the democracy have a blind struggle for existence! Wars never help matters! Owing to our crowning triumph at Waterloo the United Kingdom was placed at the head of the nations; but allied to the glory was na-



## MODERN INDUSTRIALISM

tional misery. With national exaltation went civil strife. In 1815 England awoke from the glamor of military success to the stern realities of peace and the necessity of reconstruction. Reconstruction means an effort to recover from our material losses caused by wars, and from the demoralization of our Social and industrial systems. It takes time. "France," says a French writer, "more than 100 years after the great revolution was wallowing in the mud of her industrialism, pauperism, revolts and wars." This is one of the longest prices a nation has to pay for War! Delay! The democracy of the coming age must make war impossible. People who engineer wars should in the future fight them out. A great attempt in the "League of Nations" has been made to establish an international organization as a means of settling international disputes, so that the combined power of free nations can check any invasion of right and thus make peace and justice secure in the world. We need something more than machinery. The League of Nations has failed. *We need a new spirit.* It is the spirit of brotherhood, the spirit of selflessness, the spirit which will recognize the value of man as man. An experiment in the corporate study of various Social movements and problems to this end has also been attempted by what is known as "The Collegium," i.e., a group of persons who are concerned for modern democracy. In their book, entitled "A Study in Human Motive," they conclude, "The task of social reconstruction which lies before us is so vast and so difficult that courage will often fail, faith may turn to cynicism and the love of many will wax cold. . . . But those who share our hope must criticize and seek to reform our social and industrial arrangements in the light of fundamental moral principles, believing that practical difficulties can always be overcome by wisdom, faith and patience." They then plead for a new spirit in the new age: "Our first need is to realize all sorts of fellowship . . . so that common policies may be worked out with mutual trust. The admission of sheer selfishness, individual or corporate, at any point, will vitiate the whole life. Fellowship is not

## THE CHRISTIAN REVIEW

a principle that can be followed piecemeal. Beyond the boundaries of one nation and Empire we must aim at a true fellowship of nations." Yes! a fellowship to

"Make divine magnetic lands  
With the life-long love of comrades."

—*Walt Whitman.*

England must lead the way! The star of hope must rise in England's skies! Whether it be economic, industrial, national, or international problems, I believe that "the old country" will be equal to the chances of the crises that press upon her from every side. With the rise of democracy comes this new age, and it is but the simple truth to say that it is a new age—an age whose chief characteristic is the awakening of a conscience for Social service, and a determined resolve to secure a better chance for the poor, the weak and the disinherited!

Our Social struggles are in reality the breath of a new idealism which is gradually capturing men's thoughts! In that ideal, I see everything that conflicts with human rights and brotherhood swept away; and I see a better world, and a brighter world fit for heroes to live in. Emerson has told us that wide-sweeping national reforms must first become private convictions. It is individual. Man after all is but the microcosm of the universe. Dr. Shakespeare in his book, "The Churches at the Crossroads," describes a model Christian home in the 18th Century. He pictures William Cowper, a poet loved and revered. He pictures that life at Olney. Evening draws on, and the curtains are drawn; tea is served; the poet then reads, and early the household calmly retires for the night. But, outside that calm and beautiful atmosphere was an England of brutal sports, of bestial drinking, of darkened lives, of little children and of people uneducated and without a chance. In all Cowper's writing there is no Social conscience! It was left to Shelley, the atheist, to plead the rights of man. But today, those rights are recognized as obligations to be fulfilled throughout the English-speaking race.

## MODERN INDUSTRIALISM

### SUGGESTED BOOKS ON THE SUBJECT

- "The Acquisitive Society." By R. H. Tawney. (Oxon.).  
"Landmarks in English Industrial History." By Townsend Warner. (Cantab.).  
"Competition: A Study in Human Motive." Written for the "Collegium." Macmillan & Co.  
"Social Evolution." By Benjamin Kidd.  
"The Rise of Democracy." By J. Holland Rose, Litt.D. Blackie & Son.  
"The Revolt Against Civilization." Lothrop Stoddard.



# Apostolic Testimony

BY DR. F. JOHN SCROGGIE

(Notes of an address given to the Students at the Chapel Hour  
on November 21, 1940)

IT IS with great delight and pleasure that I have eagerly accepted this opportunity, so graciously offered me, to refresh your memory on the subject of the Apostle Paul's testimony, revealing the pathway along which he traveled from the time he had that unforgettable experience on the road to Damascus to the moment when he had the opportunity to give his testimony before Agrippa, as recorded in the twenty-seventh chapter of Acts. It would be well to test our lives by such a witness, especially as, probably, we shall all be engaged in the ministry, and we must know the underlying principles which should control such a vocation. The Apostle never lived under the control of rules, but principles which in the Word of God are all-inclusive. It had been, for the Apostle, an experience which completely changed and moulded his whole life; indeed, old things had passed away, for they had become new. In this remarkable testimony there emerge three things arising out of his testimony which are vitally necessary to every messenger of the cross. You will observe them in verses thirteen, nineteen and twenty-two. "At midday, O King, I saw in the way a light from heaven"—*vision*. "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision"—*decision*. "Having obtained help of God, I continue unto this day witnessing"—*mission*. It is to such a testimony we turn our attention for a short time.

## I. VISION

"I saw a light." What vision did Saul have? It is instructive to trace the use of the word "light." The word occurs many times in the New Testament, but three will suffice for present need. There is the word as used in Acts twenty-seven, verse nine; Acts nine, verse three; and John eight, verse twelve,—Jesus Christ is the light of the world,

## APOSTOLIC TESTIMONY

He is the true light, and Saul had a vision of Christ. This is clearly revealed in the historic account of that journey to Damascus, because out of the light there came the voice, swiftly followed by the inquiries, Who? What? The answer to the first brings *satisfaction*; and the answer to the second, *service*. It was always and ever is in these two things that the Apostle found the secret of peace and power. Vision is one of the secrets of Divine blessing, and it threads a thousand texts. There are at least twelve occurrences in the Bible where men have had a vision of God, and in each case it brought prostration before God and humiliation. We may well enumerate them for some future consideration,—*Adam* in Eden, *Jacob* at Peniel, *Moses* at the burning bush, *Elijah* at Horeb, *Job* in his affliction, *Isaiah* at the death of Uzziah, *Ezekiel* (one-three), *Daniel* in the third year of Cyrus, *Zacharias* at the altar, *Peter* in Luke five, *Saul*, and *John* in the Apocalypse. So Paul said, "I saw"—and what a vision! Do we know anything about that vision? I feel sure it was the supreme vision of his life, and may it not be summed up in his message to the Galatian Church?—"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Did not that glory flame and flash about him on that memorable journey? Were not the incidents of Calvary and Jerusalem fresh in his thinking? Did not the implications of the cross immediately become known to his mind and heart when he had that vision? I think so, for all his life thereafter was related to a Calvary experience. There is neither time nor opportunity to outline fully such a message of the cross, but briefly we may recall what evidently Paul found at the cross. It was the focus of a world's derision! It was the most inglorious part of Christ's life!

Incarnation, Manifestation, Resurrection and Ascension—all thrilled with a demonstration of power and glory, but the cross—such a seemingly ignoble end! Gloom and darkness, yes, and the despair of the disciples. Paul quite clearly reveals in his letters what he found at the cross. He found: (1) *The Provision of Life*. There is an escape as well as

## THE CHRISTIAN REVIEW

an experience of the cross, a negative as well as a positive aspect. There is an aspect of the cross in which I have no share, in which I stand aside and receive, without ability to procure, full and free pardon. Paul became a receiver, became a believer, and a believer is always a receiver. He found also, (2) *The Principle of Life*. It is revealed in his experience when he says, "I am crucified with Christ." The fulfilment of the will of God was the deepest expression of the life of Christ,—thrice He chose the cross and He did, in the cross, abandon Himself to abide within, and work out fully, the will of God. So Paul committed himself to this principle,—he reckoned himself dead to sin and alive unto God. Further, he found at the cross, (3) *The Passion of Life*. The cross was the evidence of the outpouring of Christ's life—sacrificial service, redemptive service. Those who so cruelly drove the nails into His hands and feet, and thrust the spear into His side, were worth dying for! Yes, Calvary always precedes Pentecost. Finally, he found at the cross, therefore, (4) *The Power of Life*. What is the after-resurrection declaration? "All power hath been given unto Me . . . go ye therefore." Conquering power, sustaining power, protecting power and transforming power! Have you drawn upon the resources available for you and all your preparation for the ministry? Vision!—have you had this vision, and if so, what has been your answer? What was Paul's answer? He certainly made the great

### II. DECISION

"I was not disobedient." He made an irrevocable decision this time. He had not always been obedient. He reveals that in his letter to Titus, but Christ laid hold of him this time, and brought him face to face with Himself and eternal issues. From that moment of decision onwards it was to be "I live yet not I." I belong to another! I am bought with a price! What a decision! What was the result of that decision? What did it involve? What did it mean? The answers to those inquiries he himself explains when he made his defense after the uproar in Jerusalem, as recorded



## APOSTOLIC TESTIMONY

in chapter twenty-two (verses fourteen and fifteen). What a responsibility was laid upon him. Henceforth he was to "know" and "be." Doctrine and practice are ever vitally related to each other in the Bible. Shall we, for a moment, examine this declaration? "The God of our fathers hath chosen thee, that thou shouldest know his will," that is, *Divine Instruction*; "and see that just one, and shouldest hear the voice of his mouth,"—that is, *Divine Perception*; "for thou shalt be his witness unto all men of what thou hast seen and heard,"—that is, *Divine Vocation*. (1) *Divine Instruction*. Here are election and education. To know and do the will of God is everything, and so when God describes the ideal man He say, "a man after mine own heart, who shall fulfil all my will." Guidance and instruction in, and knowledge of, the will of God may come through (a) *The Bible*—"Thy word is a lamp unto my feet and a light unto my path." (b) *The Holy Spirit*—"He shall guide you into the truth in all its parts" (Westcott). And (c) *The open or closed door*, and Peter, Ananias and Paul all experienced this, as disclosed in the Word of God. (2) *Divine Perception*. Here are vision and voice, and there was to be *personal contact* with Christ, and *personal communication* from Christ. Paul was to see that Righteous One in this (a) *Personal Contact*. Christ was to be made unto him "righteousness" (1 Cor. 1:30),—for a guilty past, imputed righteousness,—for a needful present, imparted righteousness,—for an eternal righteousness, imperishable righteousness. Paul was to hear His voice in this (b) *Personal Communication*. It is not sufficient to hear His servants' voice,—it is His own voice. Sin always cuts such communication, and we must be careful not to allow any hindrances to intervene between ourselves and God. The wires of communication may easily become grounded. Christ said, "Ye call me master,"—life is a school; "Ye call me Lord,"—life is an empire; "Ye are my friends,"—life is a fellowship, and His lessons are academic and practical. One way in which we may learn to live a life like Christ is to live with Him. Moreover, such

## THE CHRISTIAN REVIEW

an experience was to issue in a (3) *Divine Vocation*. "Thou shalt be his witness unto all men of what thou hast seen and heard." Here are character and conduct, and the (a) *Character* of his testimony was revealed,—that of a *witness*, not a judge or an echo, or even a theologian, but simply a witness. This involves direct knowledge, personal knowledge, and experimental knowledge. What a revolutionary decision he made! Old habits, old haunts, and old hindrances were resolutely and forever forsaken. (b) The *range* of his witness was to extend "unto all men"—so that the world is our parish, and the (c) *subject* of his witness was to be concerning that which he had "seen and heard." As a result, what priceless literature has been given to the Church. What incomparable messages! He now had a

### III. MISSION

"I continue unto this day witnessing." What message did he proclaim? What gospel did he preach? There was no ambiguity or obscurity in his message. It is impossible to offer more than a suggestion. His subject was "*The Eternal Christ*" and the outline is clear,—he preached (1) *A Supernatural Christ*—"none other things than those which the prophets and Moses did say should come." His argument, powerful and penetrating, was that whatever the prophets said about Christ was true of Jesus of Nazareth,—the Jesus of history was the Christ of prophecy! The one hand which drew the images in the prophecies moulded the portraits in the histories,—no age could explain Him, but all ages could display Him. He preached (2) *A Sacrificial Christ*—"that Christ should suffer." It behooved Christ to suffer, for suffering and glory are not incidental or accidental, but essential, and the issue, source and method of redemption are revealed in Ephesians one to seven. He also preached (3) *A Superlative Christ*—"that he should be the first that should rise from the dead." Christianity is triumphant because it enshrines a risen and victorious Christ. "If Christ be not risen, then is our preaching vain, and your faith is also vain." This is a triumph

## APOSTOLIC TESTIMONY

which has lifted heathenism off its hinges, changed the course of the centuries, and determined the destinies of men. Again, he proclaimed (4) *A Sovereign Christ*—"shew light unto the peoples and to the Gentiles." Christ is to wield the scepter of universal control. What a gospel! What a message for a torn and lacerated world! Into your hands is this word of truth committed. Will you discharge this responsibility?

"I love to tell the story, because I know it's true;  
It satisfies my longing, as nothing else can do."



# Here and There at Eastern

BY GORDON PALMER

WE ARE REJOICING with Prof. W. W. Adams in the recovery of his wife and son after an almost fatal accident when their car was completely demolished by a heavy truck. They were rushed to Bryn Mawr Hospital in a critical condition and were confined there for approximately three weeks. The boy has returned to school and Mrs. Adams is improving slowly.

\* \* \*

THE FIRST BAPTIST CHURCH of Norristown sets a good example for other churches and other alumni to follow. Dr. Crump, '28, has informed us that his church has placed *Eastern* in its budget, and plans to give \$150 a year for the Student Aid Fund. Dr. Crump also states that the church has been greatly blessed in a Bible Conference conducted by Prof. W. W. Adams. Other churches which have recently sent gifts to *Eastern* are Marcus Hook, Linwood, Rev. G. H. Hill, '32, pastor; the First Church of Bridgeport, Rev. W. W. Francis, '28, pastor; the First Church of Berwyn, Rev. James F. Cowee, pastor; North Syracuse Baptist Church, Rev. George Thomson, '29, pastor; the Caton (N. Y.) Baptist Church, Rev. S. A. Sedziol, '35, pastor; and the Jersey Shore (Penna.) Walnut Street Baptist Church, Rev. D. W. Edwards, '35, pastor.

\* \* \*

AT CHAPEL SERVICES this Fall an unusually fine group of visitors has been heard, among whom are F. John Scroggie of London; Evangelist James W. Kramer; Dr. Elwood A. Harrar of Camden; Dr. Charles A. Detweiler; Dr. Bingham of the Sudan Mission; Dr. Ralph L. Mayberry, Executive Secretary of the City Mission Society of Los Angeles; President Stephen W. Paine of Houghton College.

## HERE AND THERE AT EASTERN

RECOGNITION SERVICES for Lawrence T. Beers, '38, as pastor of the First Baptist Church of Dover, Delaware, were held on December 6th. Dr. Livingston and Prof. Torbet were speakers.

\* \* \*

INSTALLATION SERVICES were held for Rev. Fred L. Shiffer, '36, as pastor of the First Baptist Church of Lancaster, Pa., on Sunday, December 1st. President Palmer preached the sermon.

\* \* \*

A NUMBER of Faculty wives and members of the staff are knitting children's sweaters for the American Red Cross, British War Relief Division.

\* \* \*

DR. CARL H. MORGAN, Dean of the Seminary, represented *Eastern* at the conference of Theological Seminary Presidents on November 29th and 30th in Chicago.

\* \* \*

MORE THAN sixty students, remaining at the Seminary over the holiday weekend, were entertained by members of the Faculty and by friends from the churches of Philadelphia on Thanksgiving Day.

\* \* \*

AN INSPIRING Thanksgiving Chapel program was presented on November 26th by the Music Department under the leadership of Prof. Brown; and on the evening of December 10th the first in a series of recitals was presented in the Chapel to a large and appreciative audience.

\* \* \*

"EASTERN" DAYS are being observed in many of our churches, north and south. Alumni are taking the initiative in this with enthusiasm. This is resulting in a growing interest in the life, the message, and the ministry of *Eastern*. Scores of people are pledging to remember Eastern daily in their prayers, and a number of gifts, large and small, are

## THE CHRISTIAN REVIEW

coming in to help make up the decrease in dividends from investments. Pray for us.

\* \* \*

THE GIFTS COMMITTEE has prepared an informative booklet, *The Story of Fifteen Years at Eastern*, which outlines briefly some of the outstanding characteristics, accomplishments, ideals and needs of *Eastern*. If you haven't had a copy, send for one today and help place additional copies in the hands of those who may be able to help us meet the expanding needs of this rapidly growing, conservative Seminary.

\* \* \*

PRESIDENT AND MRS. PALMER are receiving each Class in their home for an evening of friendly fellowship. Leading pastors of the city discuss some phase of the general topic, "What Is Demanded of a Minister in a Great Metropolis," after which the groups enjoy informal singing and refreshments. On November 21st Rev. Russell G. Jones of the Wayland Memorial Baptist Church led the discussion with the Junior Class, and on December 12th Rev. James D. Hester, '37, of the Second Baptist Church, led the Senior Class. The First Year men will be entertained January 9th; the Middlers and Fourth Year men on the 16th, led by Rev. H. E. Shade of the Belmont Avenue Church; the women students on the 23rd, led by Mrs. Daniel A. Poling; and the Second and Third Year men on the 30th, led by Rev. Oliver W. Hurst, '35, of the Wyoming Ave. Baptist Church.

\* \* \*

REV. EARL L. RILEY, '40, pastor of the Balligomingo Baptist Church, left early in December to become the pastor of the Cochran Ave. Baptist Church of Los Angeles.

\* \* \*

THREE STUDENTS who complete their studies in February have received appointments—Frederick J. Berger will become the first Director of Jewish work in Los Angeles,



## HERE AND THERE AT EASTERN

working under the City Mission Society; Frank Belvin has been called to the Red Stone Mission of Anadarko, Oklahoma; and Theodore S. Mayberry has been called to the Baptist Church of Del Norte, Colorado.

\* \* \*

NOVEMBER WAS the best month in several years for the Practical Work department. A large number of conversions was reported. These were the result of the Spirit of God honoring special effort on the part of our own students.

\* \* \*

A GROUP of undergraduate students under the guidance of a Senior is visiting and distributing Gospels in a thickly settled Jewish community in Philadelphia.

\* \* \*

THE Y. M. C. A. has requested our students to assist in the boys' club work of the city. The objective is to win the boys to Christ and lead them into Christian service.

\* \* \*

OUR ANNUAL Evangelism day was one of victory in the lives of the students. Heart-searching messages were given by Dr. Gordon Palmer and Dr. J. C. Massee of the Seminary; Dr. Walter E. Woodbury, Secy. of Evangelism of the American Baptist Home Mission Society; and Rev. Alfred L. Murray, '37; Rev. W. C. Royal of Frederick, Md.; Rev. G. Horace Wood, '34; Rev. Norman W. Paullin, '29

\* \* \*

THE SPIRIT and practice of Evangelism has always characterized EASTERN. We believe that Evangelism is at the very heart of the Gospel, and should be at the center of every Baptist church and denominational program.

The churches all over the country are looking more and more to us for men who are well trained and spiritually aggressive.

# We Look at Our World

BY PROF. W. A. MUELLER

ONE THOUSAND NINE HUNDRED FORTY is swiftly ebbing to its close as these lines are being written. What a fateful, tragic year it has been! Anxious hearts everywhere wonder what the new year will bring to us. If it be true that men reap what they sow then ours will indeed be a harvest of sorrow and tears. Well might we pray with the Psalmist, "Lord, so teach us to number our days that we may get a wise and understanding heart" (Psalm 90: 12).

A review of the events that shook our world in 1940 causes one to gasp in amazement over man's capacity to endure and to suffer. Only God knows what the men and women in Britain have endured these past few months with German air fleets almost daily hurling death and destruction upon their fair cities and plains. When 1940 began the Finns were still battling bravely against the Russian colossus. But human endurance has its limits; at last the noble Finns had to yield to "force majeure." Soviet Russia, with the connivance of Hitler, has snuffed out liberty in the Baltic countries. There, just as in Russia itself, the Christian churches are systematically being driven under ground. On April 9, 1940, the *Sitzkrieg* turned into a *Blitzkrieg*, for on that day the Nazis invaded Denmark and Norway, and, after bitter fighting, dislodged the British-French expeditionary forces that had gained a footing on Scandinavian soil. A month later Germany's *Blitzkrieg* went into high gear, and within six weeks Holland, Belgium and France fell victims to the overpowering might of the Nazis. A brief lull followed in the summer, with Italy aligned on Hitler's side, then began the Battle of Britain. Pitiless mass bombings by German air fleets have caused havoc, destruction, death, but thus far the British Isles are still in British hands. The defense of Britain has become the wonder of modern military history. More detrimental, it seems,

## WE LOOK AT OUR WORLD

than these incessant bombings from the air have been the attacks upon British shipping by Nazi sea raiders and submarines.

Swashbuckling Benito Mussolini, eager to outdo his Axis partner from Berlin, in the late fall rushed headlong into Greece only to be driven back into Albania and to suffer a most devastating and humiliating defeat at the hands of the sturdy Greeks. To add to the Duce's discomforts the British have decisively routed the Italians in Egypt and are even now threatening them in Lybia. Competent military men have already expressed the possibility of Italy being knocked out of the war. Meanwhile the ever advancing Greeks, aided by intrepid British airmen, are encircling large contingents of Italian crack troops near Valona. Will Hitler come to the aid of his boastful ally?

Wherever we look we face tension, tragedy, catastrophe. What do we as Christians have to say in times like these? Must we despair when the world's wisdom is exhausted? Is ours, too, a pilgrimage of illusion? Can we do nothing to abate the storm that is beating about our heads? Or do we have a living faith to pit against the forces of darkness? A dynamic faith to battle against principalities and powers in high places? A serene trust and confidence in a world under the blackout?

As followers of Jesus Christ we ought to affirm our faith now more courageously than ever. Christ's triumph on Calvary was snatched from the very jaws of death. The cross, once the symbol of shame, has become the emblem of victory. "Our faith is the victory that overcometh the world." But it is not enough to affirm this faith; it needs to be lived concretely, redemptively and joyously every day of our existence. Oh, that 1941 might find all of God's people ready to do and to dare for God and His Kingdom. May we look at our world with the compassionate eyes of the Master! May we encompass its needs, its shame and its sorrow, its hopes and its fears as Christ would encompass them were He amongst us once more in the flesh! Yea, as He veritably feels with all our infirmities even now, as the



## THE CHRISTIAN REVIEW

great High Priest interceding before the Father for our souls.

We do not know what the new year will bring to us. But we do know that God will be in it. And that is enough for the trusting disciple. No doubt the road will be rough, the difficulties numerous, the hardships many, but God will not fail those who put their trust in HIM. In history's darkest epochs have often shone out the brightest gleams of light. The early Christians faced a hard and callous world. Often they had not where to lay their head. Catacombs were their abode or became their premature tombs. Yet, how they endured, how they sang amidst the gloom, how they triumphed over adversity! May such faith, such courage, such devotion be given to God's people, their spiritual leaders, to ministers, missionaries, teachers of little children and eager youth and to all who name the name of Christ. With such a confidence in the ultimate triumph of God's truth we shall face 1941 no matter what it may bring and confidently await the vindication of His purpose and infinite goodness.

## Our Contributors

All of the contributors to the January issue of THE CHRISTIAN REVIEW are well known throughout this country. Their messages are timely and deserve careful reading.

The management of THE CHRISTIAN REVIEW desires to thank all who have contributed so generously of their energy and knowledge in making this magazine worth reading through the years of its publication.

At some time in the future, we hope to continue this work. When this is done, we will again be calling upon the readers in the field of Christian thought and action for their support.

# Notices of Recent Books

**PRINCIPLES OF TEACHING FOR CHRISTIAN TEACHERS.** By C. B. Eavey.  
351 pp. Zondervan Publishing House. \$2.75.

Here is a very useful book and a real contribution to the literature on teacher training.

The author is Head of the Department of Education and Psychology in Wheaton College and his work is most commendable. The book is positive, constructive and true to the Bible in its declaration of principles. The author believes the Bible and the Christ of the Bible must be central in Christian Education. It is conservative in theology and scholarly in its approach to modern psychological problems.

The book falls into three divisions: 1) Relation to the teacher, 2) The pupil, 3) Methods. The writer states that his purpose is to present a view of teaching that is entirely in harmony with the evangelical point of view and to present clearly the leading principles of learning and teaching. He has succeeded. The book is well documented. It contains a good bibliography and a useful index and at the close of each chapter is a series of questions, all of which make the volume more valuable, particularly as a textbook for Teacher Training Courses. G. P.

**CHRIST IN THE PENTATEUCH—**Tidwell. 364 pp. Zondervan. \$2.75.

Dr. Tidwell is the honored professor of Bible at Baylor University and the author of a number of splendid books on the Bible. In this volume he shows that Christ is the heart of the Pentateuch, as He is of the whole Bible, through which the scarlet thread of redemption is woven in its historical, prophetic, poetical and ceremonial fabric.

Throughout the eighteen chapters of this book the author holds the reader's interest by his logic, analogy, symbols and illustrations. The critical problems of the Pentateuch are met in a scholarly manner. He maintains a convincing faith in the authority and inspiration of the Genesis account of Creation and the unity of the scriptures as a whole. This book is a real contribution to Old Testament literature. G. P.

**THE QUAKER INFLUENCE ON AMERICAN LITERATURE.** By Howard W. Hintz. 96 pp. Revell. \$1.00.

Here is a book that takes a wide sweep of American literature with a definite aim to trace the influence of the Quakers upon American life and thought. There are eight studies of prominent American men of letters. The author begins with William Penn and concludes with John Greenleaf Whittier. There is a chapter on Thomas Paine whom he calls "a courageous and crusading humanitarian, a penetrating thinker and an avowed believer in God." The Quakers would hardly recognize him as one of their number, but there are decided evidences of Quaker influence upon his social views.

The author intimates that the Quakers are responsible for whatever there is of liberal tradition in American thought. To him the Quakers are America's liberals.

This is a most readable book and the fruit of extensive reading and analytical study. Although one may not agree with the conclusions of the author, nevertheless students of American literature will enjoy this little volume. It is not only interesting but it opens up new avenues of understanding of the Quaker influence in American life. G. P.

**THE MYSTERY OF PREACHING.** New Revised Edition. By James Black, D.D.  
277 pp. Revell. \$1.50.

Dr. James Black gave the lectures contained in this volume under the auspices of the James Sprunt Lecture Foundation at Union Theological Seminary in Richmond, Virginia. They have reached the third edition.

This book is filled with good advice to preachers in their preparation and delivery of sermons. Each chapter has been forged on the anvil of experience and keen personal observation. The style is vigorous, and vibrant with life and humor. He emphasizes the fact that it is fully as hard to be a first rate speaker as a first rate singer. He says that behind the successful minister's apparent "ease" and back of his natural endow-



## NOTICES OF RECENT BOOKS

ments there lies sheer hard work, with many uncounted victories over the sloth of his own heart.

This is a most useful, stimulating and suggestive book for the homiletic library of any minister.

G. P.

**"QUIT YOU LIKE MEN."** By John McNaugher. 191 pp. Revell. \$1.50.

"Quit You Like Men" is the product of the ripe scholarship and rich experience of the author who was for fifty years on the faculty and the President of Pittsburgh-Xenia Theological Seminary. Each message is a challenge to the modern preacher to proclaim a positive message with a definite objective. He challenges the minister to creative thinking and scriptural preaching. A sermon should be small in bulk but bullion in value.

This book is a distinct contribution to homiletic literature and deserves a place on the shelves of every theological seminary library. Young preachers who have not had courses in homiletics should purchase this volume, study it carefully and practice its precepts.

The book takes its title from the opening chapter, followed by such topics as: The Message and the Messenger, The Church and the Ministry, I Glorify My Ministry, I Am Debtor, A Good Minister of Jesus Christ, etc. Each message is filled with splendid illustrative material of the most practical nature and value. There are in the book 191 pages of worthwhile reading.

G. P.

**THE CHRISTIAN FAITH IN A DAY OF CRISIS.** By Charles S. MacFarland. 226 pp. Revell. \$1.50.

The author is General Secretary-Emeritus for the Federal Council of Churches of Christ in America. He is a man of wide experience and of a keen, analytical mind. He is thoroughly familiar with the trends of modern theological thinking. He has written a number of books on this subject, and in this volume has covered such subjects as: "Types of Modern Theology," "The Renaissance of Philosophy," and "The Theologies of Crisis," etc. He has sympathetically and frankly surveyed numerous books on these various theologies and has succeeded in presenting them in a most compact form—a concise statement for a fair understanding of the subjects studied.

Of the many books that are written concerning modern theological trends, Dr. MacFarland has given the finest service to the busy preacher who desires to know in a small compass what theologians are thinking today. The author seeks to evaluate properly the various points of view presented in the many books he has reviewed. Christ to him is the "Summit Mind" of history and we cannot surpass His teaching.

G. P.

**ROAD TO REVIVAL.** By Vance Havner. Fleming H. Revell. 114 pp. \$1.00.

This is a refreshing and stimulating volume of Evangelistic sermons. They come red hot from the anvil of the evangelistic and pastoral experience of the author. They are direct, positive and persuasive in their appeal. The verile simplicity of these messages is their strength. We like the note of certitude ringing through this book.

G. P.

**LIGHT FROM BIBLE PROPHECY.** By Louis Bauman. 169 pp. Fleming H. Revell. \$1.00.

The author believes he can identify personalities and nations of today in his study of the prophetic element in the Bible. He is convinced the end of the age is very near. In spite of the dark days through which we are now passing, the triumph of God in the world is sure because Christ will return and reign supreme. Students of prophecy will be greatly interested in this volume.

G. P.

**INTO MY STOREHOUSE.** By John E. Simpson. 192 pp. Fleming H. Revell. \$1.50.

This volume is filled with good and practical suggestions for the stewardship of the minister and the church. It contains a fund of illustrations, scriptures and sermons, poems, and children's talks. The busy pastor will find this useful in his studies on stewardship.

G. P.

## THE CHRISTIAN REVIEW

**OIL FOR THE LAMPS OF CHRISTIANS.** By C. Gordon Brownville. Judson Press. \$1.00. 122 pp.

These five messages were given at the devotional hours of the Northern Baptist Convention at Atlantic City last May. Every message is scriptural, logical, inspiring and persuasive. "Oil for the Lamps of Christians" is most helpful. The whole volume is an earnest appeal for a re-awakened ministry and a re-awakened church. "The Light That Cannot Fail" is a message of hope in the darkness. These messages are Gordon Brownville at his best. G. P.

**FAITH IS THE ANSWER.** By Smiley Blanton, M.D., and Norman Vincent Peale, D.D. Abingdon-Cokesbury. 1940. 223 pp. \$2.00.

This book presents the rather unique plan of dual authorship by psychiatrist and clergyman. The two have established a church clinic in which both coöperate in the solution of the problems of people who come to them.

The writer is frank to admit that he received the real assurance that "faith is the answer" from the minister and not the psychiatrist. In a forthright manner he tells his readers that a workable faith rests upon diligently following two suggestions: (1) the practice of simple but habitual prayer and devotional meditation; (2) the surrender of your life in childlike trust to the will of God. Again, in treating that obscure entity which the psychologist calls the "unconscious" the pastor quotes the simple Bible truth, "As he thinketh in his heart, so is he." Again, in dealing with that primary enemy of an integrated personality the wise minister quotes, "Perfect love casteth out fear." "For my part," says Dr. Peale, "I have found it absolutely true that when I sincerely put my life in God's hands and trust him to take care of me, he does so with amazing fidelity and kindliness."

Since the book deals with the major problems which vex people the book should be helpful to those in need and to pastors seeking to help them. The analysis of the Doctor is helpful—especially since case citations abound—in giving a clear understanding of the problem. The simple straightforward assurances of minister, so obviously based upon a knowledge of the Scriptures and a vital personal experience are what really give value to the book. D. R. G.

**TWENTY CENTURIES OF EDUCATION.** By Edgar W. Knight. Ginn and Company. 1940. 622 pp. \$3.25.

It is a rare textbook in history which carries the reader on with the absorption of a novel—this book is one of them. This is the more significant because the author covers twenty centuries of the history of education with almost encyclopaedic thoroughness. Furthermore, the philosophical, methodological and organizational aspects of education are treated in perfect integration with the historical facts.

The student of religious education will find this work a helpful source book. The ancient Hebrews are given credit for developing the highest and purest expression of the Oriental spirit and greatly influencing education in the Western world. Three full chapters of the twenty-two set forth the place of Christianity upon the development of education. In addition there are hundreds of scattered references concerning the work of individual Christian philosophers, scholars and educators.

One scarcely knows where to stop in recommending this book. To the pastor it would serve as a handbook. To the teacher of education it would serve either as the basic course in a history course or as the foundation reference book in a course introducing education. The writer expects to put it to the latter use. D. R. G.

**CATHOLICISM AND THE PROGRESS OF SCIENCE.** By William M. Agar. Macmillan, New York. 1940. \$1.00.

The alchemists are loose again. The alembic of Catholic zeal has transmuted the lead of medieval persecution of scientists by the Church into the gold of papal patronage of science and truth in all ages. The author of this miracle is William Agar. When he finishes the history of science it appears that the Roman church is far from the obstructive force that it is popularly supposed to have been, and the suggestion is implicit that the real obstacle to scientific advance may more probably have been the Bible literalist of Protestant persuasion. Aside from a few pardonable minor errors, the Church has made only one serious blunder in its relation to the progress of science—its attack on Galileo.

## NOTICES OF RECENT BOOKS

This attempt to reverse the judgment of history is not convincing, as an illustration will show. History tells us that Roger Bacon was prohibited by the head of the Franciscan order to which he belonged from writing for publication for ten years, but afterwards a new Pope took Bacon under his wing and encouraged publication of his works. Later, however, Bacon again fell into disfavor with the hierarchy and was imprisoned for fourteen years. Mr. Agar's rewriting of history attributes the first interdict to Bacon's poor health, ignores the final imprisonment, and pointing to Clement IV's encouragement triumphantly concludes that the popular impression of Catholic persecution of the monk is false.

Mr. Agar accepts biological evolution because, in the light of all the evidence for it, "it is not consonant with our ideas of God to suppose that He would construct nature so as to give a totally erroneous idea of its workings" (p. 90). He gives a good, brief history of the evolutionary theory up to the present, showing that Augustine and other church Fathers were evolutionists. He also gives a clear, simplified statement for lay readers of the case for evolution.

C. G. R.

**THE IRRESPONSIBLES.** By Archibald MacLeish. Duell, Sloan and Pearce, New York. 1940. \$1.00.

Its beauty of language is enough to insure for "The Irresponsibles" its place in the authentic MacLeish tradition, but this already historic declaration is far more than a vehicle for the author's classic literary touch. Mr. MacLeish is in desperate earnest. Civilization is foundering, and in the wake of its passing the world of the scholar is in deadly danger. The revolution of nihilism threatens to enslave the human mind and wipe out spiritual integrity. And what has the man of letters been doing to defend himself and his age? Out-Pilating Pilate in a fatal handwashing! In splendid isolation he has retreated into the world of scholarship. In pride of his scientific detachment and objectivity, he has analyzed and recorded but has not exhorted and urged. The enemy has attacked "the rule of moral law, the rule of spiritual authority, the rule of intellectual truth," and those who are leaders in the realm of ideas, the writers and the scholars, have not lifted a finger to save the world. They have made of themselves "refugee(s) from consequences, exile(s) from the responsibilities of moral choice" seeking learning not for its usefulness for the common good but for its own sake "in a kind of academic narcissism."

This call to action, addressed to his fellow intellectuals by a repentant man of letters, is a moving and stirring document. Like others who have belatedly awakened, Mr. MacLeish has discovered that there are values in the culture that the Christian tradition has given the world which are worth defending. When will they discover the Christian foundations without which the cultural edifice cannot be maintained?

C. G. R.

**DO YOU KNOW LABOR?** By James Myers. National Home Library Foundation, Washington, D. C. 133 pp. 50c.

The church has lost touch with two groups within society—the student group and labor. "Do You Know Labor?" is an effort on the part of the Industrial Secretary of the Federal Council of Churches of Christ to help the church bridge the gap between itself and the worker movement.

We would put this little book in the hands of every pastor. It is a valuable source-book of information on labor and its position and aims in the modern world. Although brief, it covers a wide range of subjects and includes a splendid bibliography. The questions raised in the first paragraph of the Foreword make clear the book's subject-matter: "What are the causes of strikes? Do unions keep their agreements? Should they be incorporated? What about labor rackets? The A. F. of L.-C. I. O. controversy? Communists in the labor movement? The National Labor Relations Board? The closed shop? The check-off? Picketing? Profit sharing? The Negro in industry? Women workers? Union management coöperation? Are labor leaders responsible? Is there a way to permanent industrial peace?"

Dr. Myers has included a chapter on "Labor and the Church," in which he makes practical suggestions on how a minister can acquire labor contacts.

C. G. R.

**THE IRREPRESSIBLE DEMOCRAT ROGER WILLIAMS.** By Samuel Hugh Bruckunier. The Ronald Press Company, New York. \$4.00.

The author of this excellent work, Dr. Bruckunier of Wesleyan University, has laid historians and students of history under a great debt, for he has interpreted for us



## THE CHRISTIAN REVIEW

with keen insight and scholarly acumen one of the outstanding characters of American history. This work, well written and ably undergirded by careful study of the sources, is not so much a detailed biography as an intriguing *Kulturbild* reflecting a great personage such as Roger Williams who marched in the vanguard of American social revolt.

In an age when ecclesiastical totalitarianism ruled the minds and consciences of Europeans, when Puritans fled the shores of England only to establish an even more intolerant ecclesiasticism in the New World, Roger Williams, a Puritan of the Puritans, dared to blaze new trails in religious and political philosophy and practice. Of humble parentage, a graduate of Cambridge, endowed with rare talents and trained for the priesthood of the Church of England, Roger Williams yet forsook his father's house, rejected service in the Church, in order to follow his enlightened conscience.

Roger Williams stood up boldly against every hierarchy in church and state, eloquently pleaded for soul liberty, and when driven from Salem by an intolerant ecclesiastical and political oligarchy he established in Rhode Island the first genuine democracy on American soil. Contrary to the practice of other New England colonies Roger Williams advocated equal economic opportunity as well as political equality for all who cast in their lot with his struggling and much defamed commonwealth. Here, too, men's consciences were no longer coerced by deluded Puritan absolutists. Church and State were separated, and Rhode Island became a haven of refuge for Baptists, Quakers, New Lights and all sorts of troubled, persecuted folk. Roger Williams, the troubler in Israel, had the joy of welcoming the first contingent of Dutch Jews to his colony where men were permitted to worship God according to the dictates of conscience.

The founder of Rhode Island shrewdly perceived that the title of settlers based on King's grants were really spurious and he had the audacity to say so. His treatment of the Indians stands out significantly as compared with the brutal methods employed by most of the other New England colonizers. While much of Williams' idealism was lost in the Rhode Island of the eighteenth century Professor Bruckunier is perhaps right when he affirms that "his social outlook was in some respects more inherently democratic than were the ideas of many of the political leaders who framed the American Constitution. Disregarding the formalized fiction of the social contract, he conceived of fundamental law in terms of an expanding democratic compact continuously reinterpreted to accord with the actual will of the people. Higher law or judicial finality as a protection of property against democracy found no place in Williams' thought. Governmental form was related to function and power to need."

In this day when totalitarianism is again a dominant force all right thinking Americans do well to rethink the philosophy of Roger Williams, the irrepressible democrat.

W. A. M.

**CALVINISM. An Interpretation of Its Basic Ideas.** By Henry H. Meeter, Th.D.  
Zondervan Publishing House, Grand Rapids, Mich. \$2.00.

In twenty-two well outlined and developed chapters the author, a professor in Calvin College, interprets the basic ideas of Calvinism. Professor Meeter rightly refutes the idea current in many circles as though Calvinism's basic idea centered around the doctrine of election or predestination. ". . . it is not anything that may or may not happen to man (this is back of the doctrine of election), that is fundamental to the Calvinist, but God. It is the thought of the divine Being, His majesty, His greatness which primarily interests the Calvinist." By this emphasis Prof. Meeter as it were subjects to criticism the neglect of missions on the part of wrongly informed Calvinists of an earlier age.

Contrary to Barth Meeter asserts Calvinism's belief that "God has two books, two revelations of Himself: the book of nature and the book of Scripture." In the latter we do not have "a textbook for the various sciences," but rather we may find in the light which the reality of God throws on all the facts and data of existence. The Bible teaches us the way of salvation, and it also furnishes us with those "principles which must govern the whole of our life."

The axiomatic character of the Christian faith, its supernatural origin, and the ministry of the Holy Spirit in engendering faith are clearly affirmed. The attitude of representative Calvinism toward government, war, culture, civil liberty and politics receives due attention and is critically compared with other views.

We recommend this book as a concise introduction to conservative Calvinism.

W. A. M.

## NOTICES OF RECENT BOOKS

**MAN OF SPAIN, A BIOGRAPHY OF FRANCIS SUAREZ.** By Joseph H. Fichter, S. J. The Macmillan Company, New York. 1940. \$2.50.

A book written by a Jesuit about another Jesuit, even Francis Suarez, one of the great luminaries of the order of St. Loyola and of the Catholic Church.

Dr. Fichter writes in a pleasant, straightforward, and extremely clear style. This is quite in harmony with the famous character he has depicted so masterfully. A good deal of wisdom is contained within the pages of this biography, and its source derives both from the man interpreted and the interpreter.

Francis Suarez, of noble ancestry, contemporary of Philip II, ruler of the greatest empire on earth, of James I of England against whom he entered the lists, was a theologian of great profundity, a philosopher of breadth and independence of thought, a writer of note, and an outstanding student of international law. Yet, this eminent scholar who attained to world wide fame, was twice refused admission to the Jesuit order because his examiners considered him too mediocre a student to qualify.

Dr. Fichter does not hesitate to discredit the tales of admiring biographers of earlier days; the internecine strife in the Holy Roman Church on the questions of free will, grace, or absentee confessions,—all this is freely faced and put under the searchlight of intelligent criticism.

The age in which Suarez lived and wrought was an age in which religious and theological issues were "burning issues flaming up and down Europe." Man's ultimate destiny was at stake in the controversies of men like Suarez. The hounds and watchdogs of Roman orthodoxy were often on his heels, yet Suarez remained calm amidst the fray. This is a book that ought to interest all lovers of biography everywhere.

W. A. M.

**THE OXFORD BOOK OF CHRISTIAN VERSE** chosen and edited by Lord David Cecil. Oxford at Clarendon Press. 1940. 547 pp. \$3.00.

An Oxford Book of Verse is always acceptable, and this anthology of Christian poetry is no exception. A compact volume, well edited, and nicely bound—this is a book for the minister's library.

Lord David Cecil has set for himself a task of selection which will naturally stimulate criticism. For no two lovers of poetry will choose the same poems and the same poets for an anthology; there is necessarily difference of opinion as to which are poets of Christian verse and then as to which poems best represent the Christian point of view. For the most part, the editor has done well in his selection. To be sure, he restricts himself to British poets and to poems which express Christian thought *per se*, regardless of the poet's personal convictions. In a very carefully written introduction to the anthology, he sets forth his criteria for selection and the scope of his field for choice, which extends from the pre-Reformation period through the present period. While one is glad to find Donne, Herbert, Milton, Browning, Christina Rossetti, Francis Thompson, and such hymn writers as Isaac Watts, Cowper, and Wesley represented, it is possible to be somewhat disappointed in the inclusion of Wordsworth and Coleridge amongst poets who are allegedly writers of Christian verse. Moreover, it would seem that Tennyson deserves better representation than he receives in this collection.

On the whole, however, we can be well pleased with the book and grateful to the Oxford Press for giving so generous a place to Christian verse in their series of anthologies.

R. G. T.

**THE MAKING OF THE MODERN MIND: A Survey of the Intellectual Background of the Present Age.** By John Herman Randall, Jr. Revised edition. Houghton Mifflin, New York, 1940. 696 pp. \$3.60.

This book, originally written in 1926, is a penetrating analysis of those intellectual and social forces which characterized the Medieval and characterizes the Modern Mind. In a style which is exceedingly readable and clear, the author has presented ideas which are not so new as they are scintillating in their presentation and form. The citations from contemporary source materials add color to the narrative, and the very well selected reading lists, which are topically arranged at the close of each chapter, are invaluable to the student of social and intellectual history. This is the kind of book which ministers and teachers will find most helpful in attaining an understanding of modern intellectual trends in the light of the past.

Theologically, the point of view of the writer is that of a liberal; yet the study is fair and well done, for the most part. His clear analysis of trends of theological thought in the last one hundred years is impressive. His discussion of intellectual



## THE CHRISTIAN REVIEW

movements against the back-drop of historical events well illustrates the thesis of contemporary students of history that there is a definite inter-relation of ideas and events which must be recognized if we are to interpret our Age correctly.

Economically, the author seems to have adopted a liberal point of view also. Two statements are particularly significant; indeed, they stimulate one to re-evaluate his interpretation of economic and political trends. Relative to the future of liberalism, Dr. Randall says: "Even the longer perspective of recent years have spread the conviction that the Age of Liberalism and the Age of Capitalism are about over. If by 'liberalism' we mean the gospel of the French Revolution and the classic economists, and by 'capitalism' the economic arrangements of the late 19th century consecrated in our economic theory, this seems a safe assumption, even for our own land" (p. 390). In a later portion of the book, the author makes a significant statement concerning the New Deal: "The wisdom, the success, or the adequacy of the various devices by which the New Deal met its most unavoidable problems may seem largely irrelevant today. In our new crisis the important thing is that it did have a method for meeting problems. And that method—the experimental application of social intelligence to specific demands, under democratic control and with democratic responsibility—is what America has to offer as an alternative to the authoritarian and totalitarian political methods of other lands. It is at bottom close to what we mean by democracy: it is the American social ideal" (p. 641).

Whatever may be our view of Dr. Randall's opinions, he has succeeded in making us think; and after all, that is what makes a book worth reading. R. G. T.

**THE VOICE OF BOOKS.** By J. V. Moldenhawer. Abingdon-Cokesbury Press, New York and Nashville. 1940. 174 pp. \$1.75.

One reads on the jacket of this book the words, "The inspiration of God's Spirit—was it reserved for the biblical writers alone? It has descended to many a 'secular' hero of the pen, too, believes Dr. Moldenhawer." A careful reading of the contents of the book, however, reveals no such claim. It is true that Dr. Moldenhawer finds in Shakespeare, Lincoln, Keats, Kipling, and some of the fairy-tale writers basic teachings which are essentially Christian. One might question such an interpretation of Keats unless he restricted himself to a few of the poet's letters as does this author. And yet, there is so much that is delightful in this series of essays on books and preachers' relationships to them that it is possible to overlook what seems to be a faulty interpretation in one essay.

The author is pastor of the First Presbyterian Church in New York and has been in the ministry for thirty-five years. During these years, he has read widely because he loves good literature and because he believes that "It is one concern of great literature to show us the action and passion of souls in these bodies; and if we are constant in our attendance upon men and women of genius, we shall be learning every day how insight is to be had for transmuting the merely visible scene" (p. 167).

A word of commendation should be spoken for the essay on "Improving the Hymns" in which the author criticises a too free revision of hymnals which deprives Christian people of such old hymns as "There is a fountain filled with blood" because the revisers did not appreciate that such hymns "are only for the deeply experienced and incredibly grateful heart, conscious at once of bruise and balm unspeakable" (p. 104).

The book itself is an example of good writing, and as such will attract those who enjoy a series of informal essays which are alive with the personality of the writer and readable to the extent of being genuinely interesting. It is the kind of book which will whet the literary appetite of ministers who, hearing the beckoning voice of good books, will come to see, to taste, and to digest. R. G. T.

**HANDBOOK OF THE BIBLE.** By Gerald E. SeBoyar. F. S. Crofts and Co., New York. 247 pp. \$1.25.

This book is concerned with giving a concise account of the most important names of the Biblical account without any attempt to deal with controversial, critical or historical questions. The material is based upon the King James version, and is a fair summary of the teachings about each name. At the end of every article the author lists the best-known works of literature, art and music that have been gathered from the Biblical data associated with these names.

This book should be of real value for Sunday School teachers and other students of the Bible who wish to become acquainted with the outstanding names of the Bible and the great works of literature, art and music associated with them. It would have been of greater value, however, if it had included in the text chapter and verse references.

W. E. G.



## NOTICES OF RECENT BOOKS

**HOW CAME THE BIBLE?** By Edgar J. Goodspeed. Abingdon-Cokesbury Press. \$1.50.

Dr. Goodspeed is a famous translator of the New Testament, a scholar of great learning and fraternal spirit. He has condensed his great knowledge of the Bible into these thirteen brief chapters on the history of the Old and New Testaments, as well as of the Apocrypha. He gives the essential things for the understanding of each, adapted for Adult Bible study classes. The privilege of having in this condensed form the information contained in these chapters, compiled by a man of such broad and deep understanding, and yet all so simple, should command our very high appreciation. The Bible will mean more as God's inspired word to everyone who studies this book.

J. A. M.

**GEORGE W. TRUETT: A BIOGRAPHY.** By P. W. James. Macmillan, \$1.00.

The third reprint in less than two years of this biography of Dr. Truett is proof not alone of the fame of this great preacher, but also of the biography itself as a fine example of high literary value. The book reads well. It commands and holds the attention of the reader. Many young preachers will doubtless find inspiration in the saga of a great preacher's life and ministry, and some jaded preachers reading may well thank God and take courage again.

J. C. M.

**NOT ALONE.** By Joseph R. Sizoo. The Macmillan Co. 1940. 99 pp. \$1.25.

The author is the well-known minister of the Collegiate Church of St. Nicholas, New York City. He is of French Huguenot extraction and of Dutch parentage. He saw service in France during the World War, and has acquired knowledge of Europe and the Near East through travel.

In laying down his thesis, "We are not alone," in the first chapter of his book, Dr. Sizoo cites the case of the discouraged disciples on the road to Emmaus who supposed that the career of the Nazarene was ended on the Cross. But He joined them in their walk and finally revealed Himself as triumphantly alive and with His disciples. "The steadying sense of God's presence," declares Dr. Sizoo, "is the supreme need of life."

He develops his proposition in thirteen brief, pointed chapters. Included among these are The Meaning of Life, The Need of Reality, A Cure for Failure, The Meaning of Religion and Hope of the World.

In discussing The Meaning of Life, the author affirms that "The everlasting proof that life matters with God is found in the story of the Cross. If God does not care what happens to man . . . the story of Bethlehem, Galilee and Golgotha would never have been written. If the world needs proof of the concern of God, let it read again the story of the Crucifixion."

In the chapter on The Meaning of Religion, he maintains that "Christianity is not a discovery of man. . . . It was not man-made, but God-given. It originated not on earth but in heaven. . . . It is not an invention of man, but a revelation of God." . . . "The great refrain which runs from the beginning to the end of the New Testament is this: 'By grace are ye saved through faith, and that not of yourselves—it is the gift of God.'"

The book responds to a deep-felt need of our day. It brings a heartening message to all who are distressed over world conditions, and assures those who are endeavoring to establish God's Kingdom of righteousness and peace in all the world, that God is with them.

D. L. J.

**YOUTH'S COURTSHIP PROBLEMS.** By Alfred L. Murray. Zondervan. 208 pp. \$1.35.

This book is a companion volume to Dr. Murray's popular *Youth's Problem No. 1* which has already gone into its third edition.

In this book the author discusses the problems arising in connection with the establishment of wholesome companionship between the sexes. It becomes plain at once that Dr. Murray has been the confidant of hosts of young people; he is acquainted with the language of modern youth as well as their problems.

Some of the simpler problems have to do with "getting dates," how to become popular, how to recognize true love and manners in courtship. The more difficult problems such as kissing, "petting" and drinking are not dodged however and they are treated in a sensible and helpful manner.

D. R. G.

## THE CHRISTIAN REVIEW

LIVING WHERE JESUS LIVED. By Emma Jewell Ross. Macmillan. (Illustrated.) 111 pp. \$1.50.

Except for one fact, this book would be simply another travel book. That one fact is the unusual ability of the author to weave into her travelogue Scripture references of events which occurred in each particular place. This is done so naturally that one does not seem to notice the gaps of hundreds or even thousands of years between the event, place or custom at hand and its Biblical antecedent.

The author served for ten years as a member of the travelling staff of the Y. W. C. A. and her journeys and work with children included the Holy Land. Among the places visited in the book are Jerusalem, Bethany, Bethlehem, Jaffa, Beirut, Damascus, Nazareth, the Sea of Galilee and River Jordan. D. R. G.

THE SEARCH FOR GOD. By Marchette Chute. E. P. Dutton Co. 1941. 320 pages. \$2.75.

The author confines his study of the search for God to the Bible, bothering not at all with the search now going on among scientists and philosophers. But this does not lessen the value of the book. For *the right to search*, the author takes us to *Job*. For *the object of the search*, he takes us to the two conflicting (?) stories in Gen. 1-3. For *the search*, he leads us through the rest of the Old Testament. For *the finding*, he goes to the four Gospels. There we find Jesus, who shows us God. This last section is the most valuable part of the book. The point of view of the book is wrong: the Bible is a record mainly of God's search for man, not man's search for God. W. W. A.

THE POPE SPEAKS. The Papers of Pius XII with a Biography by Charles Rankin. Harcourt, Brace and Company, New York. \$2.75.

When on March 2, A. D. 1939, Cardinal Pacelli on his sixty-third birthday became the 262nd Pope an illustrious and tried leader assumed the reins of the Roman Catholic Church. To read about the present incumbent of the pontifical chair in Rome and to study his first utterances as supreme Shepherd of the Catholic faith is of particular interest to the student of history.

Pope Pius XII, for twelve years papal nuncio in Germany, has distinguished himself on many occasions as an astute diplomat, a brilliant linguist, and an eloquent advocate of peace. While still Secretary of State of the Roman Curia the present Pope visited the United States, the first high ranking Church dignitary ever to have put foot on these our shores. While in 1917 we find him acting as an intermediary between Pope Benedict XV on behalf of peace between the Central Powers and the Allies Pope Pius in the fateful year of 1939 summons all his influence and power to stay the hands of these self-same powers against another war. It is tragic to think that in both instances his efforts proved in vain.

The first Encyclical entitled "Summi Pontificatus" or "Darkness Over the Earth," delivered on October 20, 1939, Pope Pius XII addressed to a world at war. This is a noble utterance, full of breadth and perspective, emphasizing the unique tenets of Catholic faith and morals, but also expressing good wishes and prayers for "others who do not belong to the visible framework of the Catholic Church," but who had felicitated the new Pontiff upon his election.

Diagnosing the evils of our day Pope Pius points to the undermining of natural law, the pathetic break of the unity of Christendom through the Reformation, and the evil of laicism or secularism in modern civil relationships. Over against totalitarianism's arrogant claims and the idols of proud racism the Pope exalts the priority of God and the Christian conscience. A society that "rests entirely on human foundations has but a weak and a precarious hold." Patriotism when kept in its proper limits is noble and commendable, "but love of country, a thing which in itself has every right to be encouraged, must not interfere with, must not take precedence of, the commandment to show Christian charity towards all men." Each nation may justly be proud of its peculiar genius, but on the other hand the nations "should exchange mutually, the advantages they enjoy; and that is a thing which can only be done satisfactorily, where a lively, burning charity unites us all in a common brotherhood, as sons of the same Father and men redeemed by the same divine Blood." Surely, these are sentiments and convictions which Protestants and Catholics share alike.

We welcome the sincerity with which the present Pope speaks of those outside the Catholic fold. In view of present-day Spain and its policy toward Evangelicals we

## NOTICES OF RECENT BOOKS

are not so sure that "the old fear of the political machinations and ambitions of the Holy Sea" is devoid of reasonable foundation. Nor can we as Protestants be very happy over the attitude of Catholic Missionaries in the Belgian Congo and elsewhere toward their Protestant missionary colleagues. And what shall we say of that prominent Catholic layman who in a recent gathering of Catholic laymen in New York City, under clerical auspices, declared that "Protestantism is dead," and that it can do nothing constructive in the way of rebuilding the broken walls of social and political structures?

Despite these misgivings we commend this book to all who are eager to know what the Head of the Catholic Church is and thinks.

**PREACHING FROM THE BIBLE.** By A. W. Blackwood. Abingdon-Cokesbury, New York, Nashville. 1941. 247 pages. \$2.00.

The author is professor of Homiletics in Princeton Theological Seminary. His experience as a minister in the churches and as a teacher of minister has combined with scholarship to give us a book of high-grade quality. The preacher will find here valuable help on the question of how to preach what is in the Bible. Surely no one needs to be convinced that this is greatly needed today. This book is recommended most heartily.

W. W. A.

**THE CHRISTIAN ATTITUDE TOWARD WAR.** By Loraine Boettner. Eerdmans Publishing Co. 1940. 119 pages. \$1.00.

I picked up this book with eager anticipation. For what could be more timely than a study of the Christian's attitude toward war? But this book is just another illustration of the futility of most such efforts. It also shows why people in general have lost so much confidence in those who seek to interpret and apply Christianity to life. This book has a good measure of truth in it. But much of the Scriptural exegesis is not only weak and faulty; in scores of instances it amounts to vicious error. So that if you want a book that mixes error with truth in such a fashion that to read it is to get a headache, get this one.

W. W. A.

**BY-PATHS IN THE BIBLE COUNTRY.** By C. A. S. Dwight. The Bible Institute Colportage Association, Chicago. 1940. 128 pages. \$1.00.

There is nothing profound about this book. The plan of the work is simple. The author has selected 112 verses of scripture from twenty books of the Old Testament and twenty of the New. To seven of the 112 he devotes two pages of simple comments such that a child can readily grasp. To the remaining 105 only one page of comments is given. There is a good deal of straining to get meaning out of the by-paths chosen, whether the meaning is there or not.

Yet in the author's Foreword is something worth quoting. "In the Bible country there are main highways along which the multitudes press, crossroads travelled by pilgrims on special quests, thickets that are almost impassable even for the most consecrated scholarship, lucious meadows of which poetic psalmists sing, and lofty mountains tinged with the glories of transfiguration scenes.

"Yet also are found every here and there streams that gush out of forbidding rocks, pools of living water to which shepherds lead their flocks, and little by-paths, seldom travelled, over which it is well worthwhile for one to stroll, for in the grasses by their side fragrant flowers may be seen blooming, delicate beauties may be discovered on over-arching vines, or possibly a rare gem may be found lying in the roadway."

W. W. A.

**WHO WAS THIS NAZARENE?** By Albert F. Gilmore. Prentice-Hall, Inc., New York. 1940. 331 pages. \$2.75.

This book is just what the sub-title indicates: A Challenging and Definitive Biography of the Master. In twenty-eight chapters the author has covered the entire earthly life of our Lord, from the background and atmosphere into which He was born to His ascension. He has combined conservative theology, scholarship and simplicity and grandeur of style in a very acceptable manner. Each chapter is worthwhile, particularly his treatment of the Sermon on the Mount; Jesus' Mighty Works; The Kingdom—Jesus' Teaching; How the Kingdom was to be Established; Jesus' Relation to Society; What Jesus Was and Did. There is rich intellectual and spiritual food in this book.

W. W. A.



# THE CHRISTIAN REVIEW

**THE SPRINGS OF CREATIVE LIVING.** By Rollo May. Abingdon-Cokesbury Press, New York, Nashville. 1940. 271 pages. \$2.00.

Out of the author's rich experience as religious counsellor and director for students in universities and members of the Y. M. C. A. in Michigan and New York grew his famous book, *The Art of Counselling*. He is now pastor of the First Congregational Church, Verona, New Jersey, where he carries forward his work of helping people find themselves and develop their personalities.

We are all aware of the great disillusionment that men experienced about twenty-five years ago. Men threw away ethics, theology, morals, the Bible, God and the church. They followed their urges, desires; they undertook to find themselves by self-realization. The years 1930-1940 brought a second disillusionment. We are rediscovering that we do need God, religion—something other than ourselves. Dr. May says, "The bootstrap methods by which multitudes during the past two decades have sought to fulfill their personalities have failed." But Dr. May does more than diagnose the case: he has the remedy. "It is our aim to bring together the two great streams of the understanding of human nature, psychotherapy and religion." He seeks to help people understand the meaning of life, to find themselves, secure their freedom and master the forces that play upon them. Here are some of the chapter headings: The Thirst for Meaning; Freedom and Destiny; Too Much Freedom Makes Us Mad; Creativity and Sin; Happiness; A Theology of Life; Grace and Clarification.

W. W. A.

**THE WORLD'S NEED OF CHRIST.** By Charles A. Ellwood. Abingdon-Cokesbury, New York, Nashville. 1940. 237 pages. \$2.00.

I wish I had it in my power to place a copy of this book in the study of every minister in this country. What is more, I wish someone could get our ministers to read, ponder, digest, respond to the message of this book.

The author is Professor of Sociology, Duke University. He is a layman, not a professional theologian. But one could wish that all who call ourselves theologians had drunk as deep and comprehensively of the message, spirit and program of Christ as has Dr. Ellwood. Here are the six chapter headings of the book: The Imitation of Christ; The Neglect of Christ in Science and Philosophy; The Neglect of Christ in Religion and in the Church; The Neglect of Christ in Business and Industry; The Neglect of Christ in Politics and International Relations; The Christian Reconstruction of Our Civilization.

Now the complacent minister who has surrendered to the fatalism that justifies the status of the present-day church, that finds an explanation of world conditions today in the Bible, that has God running His world on schedule time, that has God loving and seeking to save all men, but is not interested in science, philosophy, business, industry, politics, international relations, civilization—the very institutions and forces that make or break men, that either help or hinder God's efforts to save men—such a minister had better stay away from this book. This author and book are living out in midstream, trying to catch step with and move on with God. But the idea that we have neglected Christ in religion and the church! But it is true! And it is time to stop the neglect.

W. W. A.

**THE PROMISE OF SCIENTIFIC HUMANISM.** By Oliver L. Reiser. New York: Oskar Piest. \$4.00.

Throughout his entire discussion the author is seeking a single aim, a system that shall provide solution of the mortal ills which vex our modern world. Hitherto such a system has been sought chiefly through the media of philosophy and has failed or proved inadequate through the impractical methods of philosophy itself. The same is true of attempted remedies set forth by theological and political diagnosticians.

What is needed, therefore, in order to lay "well and truly," the foundations of a thorough and competent world-civilization, is a new system of thought which shall replace all outmoded views. Such a system should maintain all faith in the powers of human intelligence; it must therefore be guided by intelligence and inspired by a scientific understanding of nature.

To the description of a system of this character the author devotes himself in this volume. He seeks constantly to keep in mind two integrating principles; first, that a radically new mode of human thought and orientation will be operative in the

## NOTICES OF RECENT BOOKS

future, or must become so if mankind is to survive, and, second, to indicate briefly what the world will appear to be when it is understood in terms of these new principles.

It will be seen that, although Dr. Reiser clearly recognizes the failure of philosophy to arrive at satisfactory conclusions in the past, his own treatment is very definitely a philosophy, although its point of view is original and its conceptions broader and more inclusive than those of the preceding efforts of both science and philosophy. At the beginning of his argument he claims that human intellectual evolution may be submerged under three main periods of development, namely, the pre-Aristotelian, the Aristotelian and the non-Aristotelian periods. These represent successively, the primitive mind, the mind of thinking man in the past and present, and the mental-social understanding of the future. The first of these is pre-logical, the second logical, while the third, acknowledging fully the interconnectedness of things, will be firmly based on a deep understanding of the "unity and interrelatedness of nature."

This effort at classification reminds one forcibly of the main thesis involving the "law of the three stages," on which rests the whole weight of the *Cours de Philosophie Positive*, the major work of the great French humanist, Auguste Comte. This law, it will be remembered, asserts that all human development passes successively through three stages, the theological or fictitious, the metaphysical or abstract, and the positive or scientific. The formulation of the present author, besides differing in other respects is, however according to our judgment, more completely en rapport with the conclusions of modern science, with important social developments, and with acknowledged ethical principles and values.

In the unfolding of his philosophy Dr. Reiser devotes his earlier pages to a consideration of Logic and Nature, with a special reference to Aristotelian and non-Aristotelian theories. Then he describes and elaborates what he calls the World of Emergent Evolution, in the course of which he follows the philosophy of Nature, and indicates the tendencies toward unification and coördination within the sphere of the various sciences.

In the concluding portion of his treatment the author discusses Humanism in relation to the social sciences. Here he advances that non-Aristotelian philosophy which he calls Scientific Humanism. It is scientific because it respects scientific facts and results. It is Humanistic because it regards the centrality of man in the process of civilization and in a complete philosophy of nature. However, man has not yet evolved in a satisfying fashion. Mankind is still infantile rather than mature. His social progress has reached the point where he needs a larger brain to guide him in an increasingly complex world. This need for a "larger brain" is the need for a superman. The production of supermen, of a genuine superior biological stock, controlling the entire world forces together with their evolution and ending the ills of the present-day civilization, can only come by means of radiation, and its scientific management.

The final chapter of the book is devoted to a clear and forceful elaboration of this idea of "The New Alchemy." To the thoughtful reader this seems an inept conclusion, even an anticlimax. It may be said, briefly, that the course of reasoning throughout the book does not lead logically to any such conclusion; that the introduction of this rather startling assumption, if it possess any authority, deserves more than the single short chapter given to its elaboration; and that the author departs quite decidedly from his excellent attitude of scientific precision in his treatment of this subject.

Dr. Reiser's culture and erudition are apparent on every page of his treatise; but we fail to be convinced that cosmic rays and cosmic showers lie at the heart of the creation of a new and exalted race which will cure the evils and establish the social and political equities of the world.

A. DE B.

**PARENTHOOD IN A DEMOCRACY.** By Margaret Lighty and LeRoy E. Bowman. New York: The Parents Institute, Inc.

This book should hold the attention and win the admiration of the great multitude of thoughtful people who desire and hope that a more intimate relationship, a more understanding and sympathetic fellowship may be established between parent and teacher, the home and the school. It is easy to say what should be done, and let it go at that. Here is what has been done, and done with superior effectiveness.

The volume falls naturally into two parts. The first of these, written by Miss Lighty, describes the life and work of the New York City Federation of parents' organizations. The second part is by Mr. LeRoy Bowman. It is an analytical survey,

## THE CHRISTIAN REVIEW

presenting in vigorous fashion the underlying philosophy of the parents' associations, with special attention to matters of education and organization.

Both of these lengthy statements are replete with vital facts and suggestions. The perusal of these statements will convince the reader of the immense importance, and the overwhelming responsibility of the parent of today, with reference to the whole field of education on the one hand, and with regard to the problems of democracy and the necessity for intelligent and forceful citizenship, on the other.

The closing pages contain a fitting memorial of the late Robert E. Simon, the founder of the United Parents' Association. Mr. Simon, a Jewish business man of New York, possessed remarkable gifts and a spirit of splendid consecration to the cause of public education.

A. DE B.

**PSYCHOLOGY AND PASTORAL WORK.** By Eric S. Waterhouse, D.D. Nashville: Cokesbury Press. \$2.50.

Dr. Waterhouse draws his guiding principles and admonitions from two sources, his own long experience as a pastor, and his life in contact with students for the ministry. He is now, and has been for some years, professor of philosophy in the University of London. He is an enthusiastic believer in the value of psychology to the modern pastor. It helps the minister to know himself and to judge his own words and actions. It helps him to understand others, to evaluate their conduct, and to assist them to relieve their difficulties, adjust their ways of thinking and acting, and live victoriously. For ministers especially psychology may easily prove to be "the most directly practical study of all that enter into the ministerial training." In fact, a study of Dr. Waterhouse's attitude leads us to assume that he regards theology and psychology, the study of God and the study of man, as the two most important and necessary subjects of study in any Christian Seminary.

He has a chapter of Psychology and the Minister and one on Psychology and the Age, both of which emphasize the great value of psychology, and the former of which outlines the relations and tendencies of the various schools of modern psychology.

In his intimate words to ministers, constituting the bulk of his book, the author indicates the great value of psychological knowledge in pastoral work, in the service of worship, and in the ministry of healing. In his discussion of the last-named function he presents an admirable account and criticism of Freud's system of psycho-analysis and also devotes special attention to mind-healing and the "sick mind," which will have particular worth to young ministers, many of whom are apt to reach a point where they wonder if, after all, human mentality is not synonymous with abnormality.

This whole book is a treasure house of information, and should be a most valuable source of knowledge and stimulus to ministers.

A. DE B.

**THE EVENING ALTAR.** By Carl Wallace Petty. Nashville: Cokesbury Press. \$1.00.

At the time of his death, more than eight years ago, Dr. Carl Petty was pastor of the First Baptist Church in Pittsburgh. He was beloved by his friends, and admired by everyone who had ever met him. He had a vital and intense personality. He had a passion for Reality. His preaching was forceful and convincing. In his pastoral work he moved as a friend amongst dear friends.

We are glad to welcome this little book. It contains sixteen radio addresses. Although the author delighted in climbing the mountain-tops of severe theological and philosophical truth he spoke to his friends and his audiences in homely and simple language. This he does here. He translates the high messages of the mountain summits into the friendly dialect of the sparkling stream, the meadow-land and the prairie. There is a directness and vividness about these words which command and enkindle the soul of the listener.

A. DE B.

**THESE FORTY YEARS; 1900-1940. PAGES FROM A JOURNALIST'S NOTE-BOOK.** By Henry J. Cowell, F.R.S.A. London: Baptist Union Publication Department.

Mr. Cowell's name is known to Baptists the world over, especially in connection with his service as sub-editor of *The Baptist Times* of London. He is not only a competent journalist but a Christian Humanist. For many years he has contributed to the pages of *The British Weekly*, *The Christian*, *The Record*, *The Guardian*, *The*



## NOTICES OF RECENT BOOKS

*Journal of Education, The Church of England Newspaper, The Christian World*, and a score of other prominent journals in England, Scotland, Canada and Australia.

In addition, Mr. Cowell's literary labors have been supplemented by his work as a publicist and student of history. His services in behalf of Alsace and Lorraine are notable. As a Fellow of the Huguenot Society he has devoted his time and thought of an explication of the people of those provinces. To the personality and work of the great Erasmus certain articles of his in past numbers of *THE CHRISTIAN REVIEW* bear eloquent testimony, while in a more recent period his portraits of Robert Louis Stevenson are vivid and revealing. He has been a friend of the great Christian leaders of many lands. A large number of our readers have indubitably seen and read with admiration his published biography of Dr. John Clifford, "the outstanding Nonconformist of his Age."

In this volume he tells in simple yet vibrant tones the story of events in England, chiefly amongst the Free Churches, during the last 40 years. In all of these he has had a part, and he describes, in a delightful way, the impressions made upon him by noble English Christian dignitaries, and by visitors to England from abroad, often quoting passages from their sermons or addresses. Incidentally we may record our sincere appreciation of the kindly words that he speaks in referring to the service rendered at the Bloomsbury Central Church, London, by the Editor-in-Chief of *THE CHRISTIAN REVIEW*.  
A. DE B.

**THESE FORTY YEARS.** By Melvin E. Trotter, D.D. Grand Rapids: Zondervan Publishing House. \$1.00.

This book commemorates four full decades of Gospel ministry, evangelistic effort and Bible Conference activity. It is a noble record. Mr. Trotter has possessed what some evangelists sadly lack, a real sense of humor. After his own rescue from a degraded life he gave the full measure of his strength and devotion to the work of rescue, and he here tells us some of his personal experiences as superintendent of the City Rescue Mission in Grand Rapids, Michigan. There is a Foreword by Dr. Campbell Morgan, who says of Dr. Trotter, "I thank my God upon every remembrance of him," and an Appreciation by Dr. Harry Ironside, who recalls incidents in connection with his Fellowship with Mel Trotter in the meetings conducted by them jointly, in England and Scotland, during the Moody Centennial celebrations. It is a real inspiration to read these pages of a life-history, in which all things were consecrated to the jubilant service of God in the interest of human souls.  
A. DE B.

**BOARDMAN OF BURMA.** By Joseph Chandler Robbins. Philadelphia: Judson Press. \$1.50.

Dr. Cortland Myers, when pastor of Tremont Temple, Boston, who had many Nova Scotians in his congregation, once said in a public address, that Nova Scotia was noted chiefly for the production of lobsters and Baptist ministers. Dr. Robbins is a Baptist minister, and for the last 24 years he has been the eminent Foreign Secretary of the American Baptist Foreign Mission Society. He knows missions and he knows men. His services have been multiform and mighty.

In this book that he has written he tells a truly wonderful story. It is the biography of a young man, who died at the age of 30, and yet who founded an enterprise in distant Burma, which has grown into one of the greatest missionary fields in all the world. A brilliant student, a consecrated spirit, a lover of human souls, a tender husband and father, a preacher and missionary of eternal salvation, this young man was saint and prophet and apostle. It is well that, after a century of time has passed, his life and deeds are set forth in this permanent form. It is well that Baptists of today thus remember and revere the heroes of yesterday.  
A. DE B.

**THE MAJOR MESSAGES OF THE MINOR PROPHETS.** By J. W. Storer, Pastor of the First Baptist Church of Tulsa, Oklahoma. Nashville: Broadman Press.

Dr. Storer has sought to read the Minor Prophets with the interpretation of the Holy Spirit. In these sermons he selects a luminous passage from each one of these twelve prophetic writings, and urges the truth suggested by the passage. All of these sermons are both vigorous and refreshing appeals, and should arouse the courage and high purpose of every reader.  
A. DE B.



## THE CHRISTIAN REVIEW

**FACES ABOUT THE CROSS.** By C. G. Chappell. Abingdon-Cokesbury Press, New York, Nashville, 1941. 217 pages. \$1.50.

The author, a Methodist minister, is now pastor in Oklahoma. He has published a great many volumes of sermons. This is another one and it is well done. He gives sixteen sermons, graphic word pictures of the people who played some part in the crucifixion of Jesus. Here is a great preacher, with some great sermons for your devotional reading.  
W. W. A.

**AN EXEGETICAL GRAMMAR OF THE GREEK NEW TESTAMENT.** By William D. Chamberlain. Macmillan Co., New York, 1941. 233 pages. \$4.00.

The author is professor of New Testament Language and Literature, the Presbyterian Seminary, Louisville, Kentucky. Dr. Chamberlain has built his work upon the researches of Greek scholars of world fame: Moulton, Deissman, Robertson and others. He gives almost no new facts in this grammar. But his arrangement of the facts and his presentation of their function and value is superb. He covers all of the parts of speech, all the basic elements in the *Koine* Greek, and shows the student how to use these in interpreting the Greek New Testament in a way that is highly satisfactory. We heartily commend this book.  
W. W. A.

**SCIENCE, PHILOSOPHY AND RELIGION.** By Van Wyck Brooks. Conference on Science, Philosophy and Religion, 3080 Broadway, New York, 1941. 443 pages. \$1.50.

In September, 1940, in New York City, there was held a Conference on Science, Philosophy and Religion in Their Relation to the Democratic Way of Life. For the conference, papers were prepared by twenty-five of the leading scientists, philosophers and religious leaders of this country. These papers cover the Social Sciences and Humanities, Philosophy, the Natural Sciences, and Religion and the Philosophy of Education. Among the leaders were such men as Adler, Macintosh, Overstreet, Einstein, Cole.

These papers are now combined and offered to the reading public in an attractive volume. Any person interested in any vital phase of present-day thought and effort among our leaders will welcome the opportunity of sharing the basic contents of this famous conference.  
W. W. A.

**A VOICE IN THE WILDERNESS.** By Roy L. Smith. Abingdon-Cokesbury Press, New York and Nashville, 1940. 233 pages. \$2.00.

This book provides one of the best sources for background material for the life of John the Baptist that has come to our attention. For the average reader, who knows little of the inter-Biblical period, this book will be of inestimable value. The book has, however, two outstanding weaknesses. In the first place, the author passes from that which is purely fictional to that which is factual without making clear this transition to the reader. In the second place, entirely too much time is given over to background and too little time to a discussion of some of the critical and theological problems which grow out of the study of the life of John the Baptist. The book leaves one disappointed who begins reading it with a desire to find a solution for these problems.  
C. H. M.

# THE EASTERN BAPTIST THEOLOGICAL SEMINARY

Lancaster Road at City Line,  
Overbrook, Philadelphia, Pa.

"The primary objective of the Seminary shall be to prepare adequately for Christian service through the church; preachers, pastors, evangelists, missionaries, and teachers, who intend to devote their lives to the spread of the Gospel, with loyalty to the doctrines which the Seminary has set forth in its Doctrinal Basis."

## FACULTY OF INSTRUCTION

GORDON PALMER, D.D.

*President*

AUSTEN KENNEDY DE BLOIS, PH.D., D.D., LL.D.

*President Emeritus*

WILLIAM W. ADAMS, TH.D.

*Professor of New Testament Interpretation and Greek*

L. SARLE BROWN, B.S.M.

*Director of School of Sacred Music*

JOSEPH R. BOWMAN, B.S.M., M.Mus.

*Assistant Professor, School of Sacred Music*

JOHN B. CHAMPION, A.M., TH.D.

*Professor of Christian Doctrine*

DONALD R. GORHAM, D.R.E., PH.D.

*Director of School of Christian Education*

W. EVERETT GRIFFITHS, TH.D.

*Professor of Old Testament Interpretation and Hebrew*

ARTHUR EMERSON HARRIS, D.D.

*Professor of Biblical Introduction*

DAVID LEE JAMISON, LL.B., TH.D.

*Professor of Philosophy of Religion*

BENJAMIN T. LIVINGSTON, D.D.

*Professor of Evangelism*

JAMES A. MAXWELL, D.D.

*Professor of English Bible*

CARL HAMILTON MORGAN, A.M., TH.D.

*Director of Collegiate Department*

WILLIAM A. MUELLER, A.M., PH.D.

*Professor of Church History and Comparative Religion*

CULBERT G. RUTENBER, B.D., A.M.

*Professor of Philosophy and Sociology*

ROBERT G. TORBET, M.A., B.D.

*Assistant Professor, English Literature and History*

JASPER C. MASSEE, D.D., LL.D.

*Special Lecturer in Homiletics*

## DEAN OF WOMEN

IRENE ANN JONES, A.M.

*Instructor in Language and Literature*

## INSTRUCTORS

MRS. WILBER T. ELMORE, *Instructor in Missions*

VIRGINIA SNYDER, *Instructor in Piano*

HARRY ALEXANDER MATTHEWS, M.D., *Instructor in Theory of Music*

MARION STEIN PHELPS, B.S.M., *Piano and Theory*

MAE DEAL SHANE, M.R.E., *School of Christian Education*

MARGARET S. WARD, M.R.E., *School of Christian Education*

RUSSELL D. STURGIS, M.S., PH.D., *Instructor in Science*

HARVEY BARTLE, JR., M.D., *Instructor in Psychology and Applied Psychiatry*

WILLIAM J. HERMAN, TH.D., *Instructor in Ancient History and Hebrew*

JAMES D. HESTER, A.B., TH.M., *Instructor in Speech*



